CATHOLIC ACTION

Vol. XX, No. 4 April, 1938

May Study Topic:

"What Is A Christian Social Order?"

A Test of Living Faith

Catholics and the Public Library

Milwaukee's Social Action Conference

A Philosopher Looks at Social Work:

IV. The Anthropologist Turns Philosopher

N.C.C.W.'s "Call to Youth" Broadcasts

Our Common Catholic Interests:

Importance of Milwaukee Social Action Conference—Inconsistency of State Department in Spanish Crisis Charged by Msgr. Ready—Report of President's Advisory Committee on Education—Clean Literature Campaign Spreads Throughout Country —1938 Calendar of Scheduled Catholic Meetings and Events

Month by Month with the N. C. W. C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 20c

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FACTS ABOUT THE

NATIONAL CATHOLIC WELFARE CONFERENCE

:-: *What It Is* — *What It Does* :-:

"This organization (the N. C. W. C.) *is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."*—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Youth, National Center Confraternity of Christian Doctrine, Publications, Business and Auditing, and* CATHOLIC ACTION, *official organ, N. C. W. C.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

VOL. XX, No. 4 APRIL, 1938

OUR COMMON CATHOLIC INTERESTS

AS STATED in Monsignor Ryan's article, printed on pages 9-10 of this issue of CATHOLIC ACTION, extensive plans are being made for the National Catholic Social Action Conference to be held in Milwaukee, Wis., May 1-4. It is confidently expected that the series of meetings scheduled will result in calling national attention to the Catholic program of social welfare and bring to it, both inside and outside Catholic circles, a more widespread recognition and application. The Conference will capitalize on the work which has been carried on throughout the past several years by the Social Action Department of the National Catholic Welfare Conference, the many regional meetings of the Catholic Conference on Industrial Problems, and the work of other organizations.

Importance of Milwaukee's Social Action Conference

The "Statement of Objectives" issued by the Milwaukee Committee on Arrangements, outlines clearly the program and introduces some very encouraging notes. "Meeting at a time when great discouragement exists," the statement reads, "but when far-reaching advances have been made and other advances are projected, this Conference should help us to see more clearly and act more wisely in the mission of the Church, which is our mission, to create among men everywhere and in every time a social order in accord with God's law and the spirit of Christ."

With such a purpose in mind, the first National Catholic Social Action Conference cannot fail to make articulate the teachings of the *Quadragesimo Anno* Encyclical of His Holiness, Pope Pius XI.

The Conference program has received advance commendation from numerous bishops, priests and laymen, all of whom have strongly endorsed the holding of such a conference and agreed actively to promote the realization of its objectives. Endorsements have come not only from Catholic leaders in the United States but from many leaders in Canada, including members of the Canadian Hierarchy, a number of whom are planning to join with the large group of American prelates who are taking part in the Milwaukee program.

It is planned to effect at the Milwaukee meeting a very large circulation of the important statement—"Christian Attitude on Social Problems"—issued by the Archbishops and Bishops of the National Catholic Welfare Conference Administrative Board last November. This statement repeats, among other important teachings, the pleas of Popes Leo XIII and Pius XI for social justice; their expositions of the rights and duties of employer and employe; the responsibility of those holding economic power; the misuse of American liberty by Communistic propaganda; and the obligations of all to resist the theory of an omnipotent state and to work for a right social order.

It is to be hoped that individual Catholics and national Catholic organizations throughout the United States and Canada will grasp the importance and significance of this great meeting in Milwaukee, and that Catholic organizations throughout the land will show their interest in this great conference by having good delegations there to represent them.

The study outline entitled "A Christian Social Order," prepared by the N. C. W. C. Study Club Committee, and published in this issue of CATHOLIC ACTION, is especially intended as a preparation for the Milwaukee Conference and as a preliminary guide in understanding the main objectives of the Milwaukee program.

LAST month, the Honorable Secretary of State, Mr. Cordell Hull, gave public expression of horror at the aerial bombing of Barcelona. The statement of Secretary Hull, who somehow had felt it unnecessary to complain about the wholesale murder by the Spanish Reds of priests and religious, drew a protest immediately from the Right Rev. Monsignor Michael J. Ready, who called attention to Secretary Hull's "complete silence" in face of the known facts of the wanton murder of priests and religious by anti-Christian forces in Spain. "Mr. Hull's expressed abhorrence at the Barcelona incident and his silence with regard to the wholesale atrocities referred to showed an inconsistency not to be expected from a leading cabinet officer of our government," Monsignor Ready said. The complete statement of Monsignor Ready follows:

Inconsistency of State Department in Spanish Crisis Charged by Msgr. Ready

"Secretary of State Hull's expression of abhorrence at the hundreds of deaths in Barcelona due to air bombardment of that city reiterates this Government's honorable position in respect to a humane prosecution of war. Mr. Hull's reputation as a distinguished American statesman bears out the sincerity of his expressed grief. However, it cannot fail to emphasize in many minds Mr. Hull's complete silence when, also in Spain, not hundreds but many thousands of priests and religious were wantonly murdered. These killings had back of them not even the attempted justification of military exigencies; they were perpetrated on the simple basis of the victims being religious. Nor did Mr. Hull feel called upon to express horror when, nearer to our own country in Mexico, civilians as well as religious were killed in the course of a vicious religious persecution which still persists.

"General Franco in Spain asserts that Barcelona held many military objectives, such as munitions factories, and that this justified the aerial bombings. No one can be anything but deeply regretful and shocked over the fact that civilians in Barcelona have suffered death from the air, under whatever circumstances. One would, however, expect from the leading Cabinet officer of our Government somewhat more consistency in the matter of such expressions as Mr. Hull has just issued."

AFTER the most thorough study yet made of the relationship of the Federal Government to education in the United States, the President's Advisory Committee on Education has made its report, which last month was transmitted to Congress by President Roosevelt. Dealing largely with federal subsidies to education, it advocates continuance of the grants now being made and also recommends grants in additional fields totaling in all $70,000,000 for the first year and increasing to $119,000,000 by the year 1944-45. Commenting on the report Rev. Dr. George Johnson, director of the N. C. W. C. Department of Education, who was a member of the committee, said:

Report of President's Advisory Committee On Education

"The report is a culmination of two years of very intensive study. It is by all odds the most satisfactory approach to the problem of federal aid to education that we have seen to date. The evidence brought before the committee indicated very clearly that unless the Federal Government assumes a larger share in the support of American education, great numbers of children and young people in various parts of the country, and in particular in rural regions, will continue to be deprived of anything like an adequate education. There are large areas in the United States where there is not enough available wealth to support a decent system of schools. Even with the best will in the world, parents living in these localities cannot provide for their children schools and means of education in any manner comparable to those existing in other parts of the land.

"The danger of federal control that lurks in every plan for federal aid to education, or to anything else, is apparent. As a matter of fact, the federal taxpayer has a right to expect that the Federal Government will in some manner safeguard the funds that the Congress appropriates for various purposes. Plans for federal aid such as that included in the Harrison-Black-Fletcher Bill, in attempting to avoid federal control, left the door wide open for wasteful and ineffective spending of federal money. On the other hand, almost any device for lodging discretion with regard to the allocation of federal funds in a federal agency could very easily operate to the eventual interference with the local control of education which is so characteristically a part of the American tradition."

"Two fundamental principles run through the report," Doctor Johnson explained. "One is that the federal money should be distributed on the basis of need and that as far as it is humanly possible the aid should be concentrated in those localities where the people cannot help themselves. The other principle is that local autonomy in the conduct of the schools be maintained at all costs with no interference on the part of the Federal Government in the actual administration of the schools. By means of cooperation and joint planning the Federal Government may assist the states in improving their schools, but never in such a manner as to assume direction or control."

The section of the report that is meeting with opposition from certain public school officials deals with aid

o children in non-public schools. Doctor Johnson's omment on this section was as follows:

"The committee recognized the contribution that on-public schools are making to the nation and an mportant study was made in this field. Whilst the id that it recommends is intended for the public chools, the committee asserts that for purposes of fed-ral aid distribution the states may determine what chools are public. However, in view of the fact that on-public schools are saving the nation great sums f money, the committee recommends that where fed-ral aid is used for such incidental services as the pro-ision of reading materials, the transportation of upils, the care of health, and scholarships, it shall be nade available to all the children of the nation whether hey are in public schools or not.

"Private agencies may likewise participate in fed-ral aid for adult education and private universities, s well as state universities, may receive funds for co-perative educational research with the United States Office of Education. The committee likewise recom-nended the continuation of the student aid scholar-hips now provided through the National Youth Ad-ninistration."

In conclusion, Doctor Johnson gave as his opinion hat: "Whether or not a bill can be drawn that will epresent the mind of the committee as revealed in this eport, and whether or not such a bill will pass the Congress, remains to be seen. There is a danger of fed-ral control in any plan for federal aid. If this plan oes not prevail, some other will, and this plan to my nind is immeasurably better than any that has been uggested heretofore."

FOLLOWING the organization in the Fort Wayne Diocese of a League for Clean Reading, other dioceses ave taken up the movement and inaugurated local campaigns against the flood of obscene magazines and periodicals. These local campaigns have been organized along the plan of the Legion f Decency applicable to motion pictures and are in-ended to win the same sort of enthusiastic and sincere upport for decency in reading as the Legion evoked or decency in the films.

Clean Literature Campaign Spreads Throughout Country

In Providence, Albany, Milwaukee, Detroit, Wash-ngton, D. C., Denver, New Orleans, and other locali-ies in the United States, as well as in Canada (Ottawa, Quebec, Toronto, and elsewhere), vigorous crusades gainst offending publications are in progress.

In Providence, for example, 164,532 persons had up o March 8 signed a pledge not to read or buy publica-ions listed as offensive in the campaign being con-ducted against indecent literature. At the same time, the number of newsstand operators who had pledged not to handle objectionable publications had risen to 320 on the date mentioned.

Asserting that "a united front in the ranks of combat against the evil of indecency in publication and pictures is essential against the forces of vulgarity and obscenity," a resolution adopted by the House of Representatives in Providence states: "The General Assembly, representing as it does the people of Rhode Island in conclave, now goes on record as endorsing the campaign against the circulation of such questionable magazines and periodicals, commending the fearlessness and forethought of those in leadership in the crusade, and adding its moral support to the worthy endeavor to purge the state of this influx of corrupting print."

THE procedure varies in different localities according to conditions. In the Diocese of Denver, Bishop Vehr, suggests as a result of experience up to date, that those actively engaged in the campaign: (1) Secure the cooperation of the religious leaders in the community in a joint understanding and campaign; (2) contact by personal visit or letter the owners of drugstores and magazine stands, explaining the movement and asking them to cooperate in removing objectionable literature; (3) secure editorial comment in favor of the movement in the daily press; and (4) enlist the active cooperation of various non-Catholic organizations or of civic societies generally. Operators of book and magazine racks in the Denver area have been found willing to cooperate in eliminating the salacious.

Procedure Followed In Dioceses of Denver and Albany

In the See of Albany, New York, the campaign sponsored by *The Evangelist,* official organ of the diocese, has been organized with the slogan—"Crusade to Clean Up the Filth in Print." As in other places, Catholic leaders in the movement are receiving the cooperation of non-Catholics—school authorities, ministers, ministerial associations, the Y. M. C. A., Y. W. C. A., civic organizations, fraternal organizations, American Legion groups and neighborhood and merchants' associations.

The Albany crusade has functioned up to date in cooperation with the District Attorney's Office, but it is made clear that its efforts are not limited to publications subject to the penal code. Steps in organization procedure have been: A preliminary meeting attended by at least two representatives of each society and Catholic organization of men and women. At this meeting the necessity for the crusade is emphasized and each organization is asked to supply sufficient

workers for the canvassing teams. In some instances the organization operates on the parish basis; in others in a larger zone basis on political subdivisions or other boundaries. Following the initial meeting, representatives of participating organizations called a meeting of volunteer workers who are subsequently organized into teams with aggressive captains or leaders and each team is made responsible for a section of the community area. Workers are instructed in the manner in which they are to approach the newsdealers, who are subsequently circularized by letter and by personal solicitation in an effort to enlist their positive cooperation to the extent of refusing to sell or display any of the objectionable publications. A "Vigilance Committee" and a "Permanent Clean Literature Committee" also have definite responsibilities in the crusade. Dealers pledging support are, following a test period of six weeks, accorded a placard to be placed in their show windows and their magazine racks advising the public of their stand in the matter.

A pledge patterned after the Legion of Decenc Pledge is to be taken in all the churches of Albany o a given Sunday. Bishop Gibbons has appointed a dioc esan director of the crusade, together with 31 othe priests to serve as regional directors in every count and various city localities. It is made clear that th success of the crusade depends upon sustained interes and that therefore it is recommended meetings of th workers of the "Vigilance Committee" and of th "Permanent Committee" be held frequently.

In practically every area in which this crusad against indecent literature is being carried on unit of the National Councils of Catholic Men and Wome are taking a leading part, as are various other group of the laity cooperating with their bishops and clergy

It is to be hoped that the crusade for clean readin will be a continuing movement and that its splendi success in the localities cited will serve as a spur t citizens of other areas to take similar action.

1938 CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

April, 1938

2—YOUTH CONFERENCE, New Orleans, La.

18-19—CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE—Twelfth annual meeting, Washington, D. C.

20—STUDENT PEACE FEDERATIONS OF THE CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE—Second annual meeting, Washington, D. C.

20-22—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—thirty-fifth annual convention, Milwaukee, Wis.

27—ERECTION OF THE NEWLY CREATED PROVINCE OF NEWARK AND THE ELEVATION OF MOST REV. THOMAS J. WALSH TO ARCHBISHOP OF NEWARK, at Newark, N. J.

28—INSTALLATION OF MOST REV. THOMAS H. MCLAUGHLIN, AUXILIARY BISHOP OF NEWARK, AS BISHOP OF THE NEWLY CREATED DIOCESE of Paterson, N. J.

May, 1938

1-4—NATIONAL CATHOLIC SOCIAL ACTION CONFERENCE, Milwaukee, Wis.

4-5—NATIONAL CHRIST CHILD SOCIETY—Annual convention, Omaha, Nebr.

9-10—FIRST EUCHARISTIC CONGRESS OF THE DIOCESE OF GREAT FALLS, MONT.

15-16—KNIGHTS OF ST. JOHN, INDIANA STATE COMMANDERY — Thirty-fifth annual convention, Greensburg, Ind.

19-21—CATHOLIC PRESS ASSOCIATION OF THE UNITED STATES—annual convention, New Orleans, La.

22-23—KNIGHTS OF COLUMBUS, COLORADO STATE COUNCIL—thirty-seventh annual convention, La Junta, Colo.

25-30—INTERNATIONAL EUCHARISTIC CONGRESS—thirty-fourth biennial, Budapest, Austria.

28-29—REGIONAL YOUTH CONFERENCE, Reno, Nev.

29-30—KNIGHTS OF ST. JOHN, KENTUCKY GRAND COMMANDERY—Second biennial state convention, Louisville, Ky.

June, 1938

13-17—CATHOLIC HOSPITAL ASSOCIATION OF THE UNITED STATES AND CANADA—Twenty-third annual convention, Buffalo, N. Y.

13-18—CATHOLIC LIBRARY ASSOCIATION—annual meeting, Kansas City, Mo.

19-22—CATHOLIC WOMEN'S LEAGUE OF CANADA, Quebec City, Canada.

19-25—N. C. C. W. INDUSTRIAL INSTITUTE—Washington, D. C.

22-26—NATIONAL EUCHARISTIC CONGRESS OF CANADA—Quebec, Canada.

26-30—KNIGHTS OF ST. JOHN AND LADIES' AUXILIARY—Forty-second International and Sixteenth Biennial Convention, Philadelphia, Pa.

August, 1938

7-27—SECOND COOPERATIVE CONFERENCE, Antigonish, Nova Scotia.

Week of August 14—KNIGHTS OF COLUMBUS—fifty-sixth annual international convention, Cincinnati, Ohio.

21—CATHOLIC CENTRAL VEREIN AND NATIONAL CATHOLIC WOMEN'S UNION—Annual conventions, Bethlehem, Pa.

September, 1938

24—INSTITUTE FOR DIRECTORS OF DIOCESAN RURAL LIFE BUREAUS, Vincennes, Ind.

25-28—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—Sixteenth annual convention, Vincennes, Ind.

October, 1938

1-4—CONFRATERNITY OF CHRISTIAN DOCTRINE—fourth national catechetical congress, Hartford, Conn.

9-12—NATIONAL CATHOLIC CHARITIES CONFERENCE—Twenty-fourth annual meeting, Richmond, Va.

16-20—EIGHTH NATIONAL EUCHARISTIC CONGRESS—New Orleans, La.

23-26—NATIONAL COUNCIL OF CATHOLIC WOMEN, NATIONAL CONVENTION—Biloxi, Mississippi.

NOTE: Officials of national and state organizations of Catholic men and women are requested to advise N. C. W. C. headquarters of the dates of their respective meetings. These will be listed in future issues.

A Test of Living Faith

By Rev. Dr. John S. Middleton

HEREWITH the director of the Confraternity of Christian Doctrine, Archdiocese of New York, presents a brief explanation of the nature and functions of the Confraternity which His Holiness Pope Pius XI would have instituted in every parish in the United States. As readers of this magazine know, a National Center, with a priest-director in charge, is maintained by the Archbishops and Bishops of the United States at N. C. W. C. headquarters for the purpose of realizing the Supreme Pontiff's desire in this important matter. This Center has made available much helpful pamphlet material, some of which is listed in the insert printed herewith. Other helpful aids—text books, charts, visual material, useful in advancing the Confraternity's objectives—are available through St. Anthony's Guild, Paterson, N. J.

The National Center, under the leadership of the Most Reverend Edwin V. O'Hara, Bishop of Great Falls and chairman of the episcopal committee on the Confraternity of Christian Doctrine, is already planning the program of the Fourth National Catechetical Congress to be held in Hartford, Conn., October 1-4, 1938, under the sponsorship of the Bishop of Hartford—Most Reverend Maurice F. McAuliffe.

MAY we propose as a test of living Christian faith the attitude of a Catholic toward the work of the Confraternity of Christian Doctrine? This criterion operates with the same challenging accuracy for priests, religious and laity. Anyone who is not enthusiastic about the work of the Confraternity of Christian Doctrine either does not know the meaning of Christianity or is wanting in faith, or lacks that charity by which faith lives. Perhaps this will become evident when we briefly analyze the nature and functions of this organization, which His Holiness Pope Pius XI would have instituted in every parish throughout the world.

"In every parish there shall be instituted—and before all others—a Confraternity of Christian Doctrine." (Decree, January 12, 1935)

The Confraternity of Christian Doctrine has a *Master*, Jesus Christ, Who teaches us from the Cross. His wounds of love plead with us to apply His saving blood to the souls of men. Jesus saith:

"I am the way, and the truth, and the life. No man cometh to the Father but by me." (S. John, 14:6)

It is always important to realize that the Confraternity aims to teach *Christian* doctrine. It is not satisfied with cold philosophical or theological formulae, unrelated to Christ. Our Lord is indeed the Alpha and Omega, and the Confraternity never forgets this frequently forgotten truth.

THE *Master* sends the Confraternity on a *Mission*, so completely described in the words of Our Lord His Father:

"As thou hast sent me into the world, I also have sent them into the world." (S. John, 17:18)

How familiar, also, are the texts:

"Come after me, and I will make you to become fishers of men." (S. Mark, 1:17)

"Go out into the highways and hedges, and compel them to come in, that my house may be filled." (S. Luke, 14:23)

"Going therefore teach ye all nations . . . and behold I am with you all days." (S. Matt., 28:19-20)

The apostles of the Confraternity go from the *Master* on a *Mission* with a *Message*. Their holy gospel is to teach men that God is Love; to stimulate faith in the Love of God. Christ Jesus is a Personal Revelation of Divine Love. His Personality will magnetize men and bring peace. The modern world needs a PERSONAL LEADER with Real Principles. RECALL THE PRAYER OF CHRIST:

"Just Father, the world hath not known thee; but I have known thee: and these have known that thou hast sent me. And I have made known thy name to them, and will make it known: that the love wherewith thou hast loved me, may be in them, and I in them." (S. John, 17:25-26)

THE *Master* sends the Confraternity on a *Mission* with a *Message* to a *Multitude*. Half the number of our CATHOLIC CHILDREN are not in Catholic Elementary Schools. Eighty per cent of OUR YOUTH are not in Catholic High Schools. ADULTS are admittedly ignorant of fundamentals. PARENTS almost always forget that they should be *educators*. Who will dare honestly to tell the number of *Lax Catholics* in every parish? *Possible Converts* number in the millions.

"And seeing the multitudes, He had compassion on them: because they were distressed, and lying like sheep that have no shepherd. Then He saith to His disciples: The harvest indeed is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He send forth laborers into His harvest." (S. Matt., 9:36-38)

As we might expect, the *Master* sends the Confraternity on its *Mission* with a *Message* to be given to the *Multitude* by a *Method.* Our Lord's apostolic method as found in the Gospel is always Prayer, Love for Souls, and Labor; more simply, Love and Labor. As an overflow of love, and to facilitate our labor, the Confraternity suggests the following plan of organization:

1. EXECUTIVE BOARD: Reverend Pastor; Reverend Parish Director; President; Vice President; Treasurer; Secretary; and the Chairmen of Teachers, Home Visitors (Fishers), Helpers, Religious Discussion Group Leaders, and Parent Educators.

2. MEMBERSHIP: (a) *Active*—Teachers; Home Visitors (Fishers); Helpers; Religious Discussion Group Leaders; Members of Religious Discussion Groups; Parent Educators.

(b) *Associate.*

The local Confraternity should draw its support from Associate Members.

Publications Issued by the National Center of the Confraternity of Christian Doctrine

Revised Manual of the Confraternity of Christian Doctrine, 10 cents; School-Year Religious Instruction Manuals—Grades I-IV, 10 cents, Grades V-VIII, 10 cents; Religious Vacation School Manuals — Grades I-IV, 10 cents, Grades V-VIII, 10 cents.

The New Testament Series (discussion-club outlines), 25 cents; Parts I and II: The Life of Christ, Part III: The History of the Apostolic Church, 12 or more copies, each, 17 cents; Catholic Picture Series, 3 sets of 50 pictures, Part I, Part II, Part III, each, 50 cents; Pantomime and Dramatization for Parts I and II, 25 cents.

The Parent-Educator, New Series, Vol. 1, 20 cents; The Religious Discussion Club, 5 cents.

Proceedings of the National Catechetical Congress, Confraternity of Christian Doctrine —Rochester, N. Y., 1935, paper edition, $1; New York, N. Y., 1936, paper edition, $1; St. Louis, Mo., 1937, paper edition, $1.

Discounts on all quantity orders.

The National Center of the Confraternity of Christian Doctrine offers a suggested course of study for the religious instruction of children, youth, and adults. Some dioceses have supplemented these suggestions by their own individual programs.

Finally, to urge us to use the *Master's Method* to teach His *Message* on His *Mission* to the *Multitude,* we have an added *Motive* to which good wills immediately respond. The apostolic heart sensitively compassionates the Broken Heart of Christ in His Mystical Body. Our beautiful apostolate is "to repair" that Heart by teaching men to believe in God's Love and so to live by, in and for Love. With Saint Paul, we repeat:

"I am in labor again until Christ be formed in you." (Galatians, 4:19)

Is it possible for anyone to have living Christian faith and not be enthusiastically interested in the work of the Confraternity of Christian Doctrine? May not, then, a Catholic's attitude toward the Confraternity be regarded as a sure test of faith that lives?

Papal Delegate's Addresses Published in Book Form

SIXTY-SEVEN separate discourses—all the public utterances of His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, between the time he was named Apostolic Delegate to the United States on March 17, 1933, and November 8, 1937—are contained in a volume, "Addresses and Sermons," just published by Benziger Brothers, New York City.

The Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the Administrative Board, N. C. W. C., writes the foreword, saying this privilege is given him by "the significant circumstances that many of the addresses included in this collection touch on the manifold activities of the National Catholic Welfare Conference."

"Practically all sections of the United States are represented in the circumstances which have called for these expressions of the mind and heart of the Apostolic Delegate," Archbishop Mooney states. "This fact alone is evidence of his 'solicitude for all the Churches.' It shows, as well, the generous interest and self-sacrificing devotion which have led him to take part in so many solemn manifestations of our ecclesiastical life and to promote the numerous activities sponsored by the National Catholic Welfare Conference and its related groups.

"The range of these discourses is wide, too, in the varied topics they discuss. Archbishop Cicognani's treatment of these subjects will command respect not only for the authority of his high position but also for the depth and brilliance of his own scholarship. Yet the appeal of these addresses is not to the learned specialist alone but to the interested Catholics, clerical or lay—an appeal which is enhanced by their terse and pleasing style. I am confident that I speak for a large public in welcoming this timely publication and in thanking His Excellency for graciously consenting to have his spoken word made a matter of permanent record."

The "Addresses and Sermons" of the Apostolic Delegate were collected in this present volume by the Rev. Dr. Joseph M. O'Hara, pastor of St. Michael's Church, Chester, Pa.

PROGRAM *of the* MILWAUKEE CATHOLIC SOCIAL ACTION CONFERENCE

THE first National Catholic Social Action Conference to be held in the United States will take place in Milwaukee, Wis., May 1-4, 1938, under the sponsorship of His Excellency, Archbishop Stritch. Cooperating with Archbishop Stritch in the direction of the Conference is the N. C. W. C. Social Action Department in collaboration with the School of Social Science of the Catholic University of America and the Catholic Conference on Industrial Problems. The Conference, according to Archbishop Stritch, is intended to be a sort of "popular university" in which both clergy and laity may train to carry on the Catholic social apostolate according to the mind of the Church. In the accompanying article, Monsignor Ryan, director of the N. C. W. C. Social Action Department, explains the application to be made of the general theme—"A Christian Social Order"—in the general and sectional meetings. At the luncheon meeting on Tuesday, May 3, will be presented the program of activities of the National Councils of Catholic Men and Women.

By Rt. Rev. Msgr. John A. Ryan

MAY 1, 2, 3, and 4 are the dates of the National Catholic Social Action Conference in the Milwaukee Auditorium. This will be by far the largest and most important conference ever held in the United States for the discussion of Catholic social teaching and its application to American economic conditions. The general theme will be "A Christian Social Order." The Conference is sponsored by the Archbishop of Milwaukee, Most Reverend Samuel A. Stritch, Chairman of the N. C. W. C. Department of Catholic Action Study, and will be under the direction of the Social Action Department of the National Catholic Welfare Conference, of which the Most Rev. Edwin O'Hara, Bishop of Great Falls, is Chairman, in collaboration with the School of Social Science of the Catholic University of America.

The series of meetings will be preceded by a Solemn Pontifical Mass, Sunday, May 1, to be celebrated upon an altar erected on the central platform of Milwaukee's Arcity Auditorium. The mass meeting that night will close with the Benediction of the Most Blessed Sacrament.

IN THE general meetings will be described the efforts of the Church's leadership in the past and in the present to establish a Christian social order. The principles of social justice and social charity will be adequately expounded and illustrated. The organization of industries and professions, self governing, bound together in social charity and dedicated to social justice according to the principles of the Christian social order, will be fully and specifically set forth. The Catholic teaching on the relation of the government to social justice and the Christian social order will likewise be described in detail. Finally, the possibilities of realizing this program in the United States and the efforts which the Church is making in this direction, will receive full consideration.

A large number of sectional meetings will deal with the major American industries and professions and with particular problems. As many as four of the meetings will be going on simultaneously, the object being to present the widest possible appeal and to bring the principles home to the greatest number of persons. The sectional gatherings will begin Monday morning, May 2, and continue through that afternoon and evening and Tuesday morning, May 3.

TWO special problems will receive particular attention in these sectional meetings. One is that of "Insecurity:" the insecurity of the workers who own nothing; the insecurity of industry itself as indicated by booms and depressions; and the insecurity of a chronically unstable economic life. A second special problem to be treated will be that of "Control of Money and Credit."

The industries to which special sections will be devoted are: Automobiles, Railroads, Steel, Printing Trades, Meat Packing, Insurance, Coal, and the Needle and Building Trades. Each of these will be discussed by three speakers: an employer, a labor union official, and a person who will present the Catholic social teaching in relation to the industry. The main objects in these discussions will be to tell what the industry itself has done constructively and what it can further do in the interest of wider social justice to its own members and to the community. Indeed, these will be the two main aims of all the meetings, general and sectional. Two of the professions will be subjected to the same treatment; namely, the medical and the legal. A sec-

tional meeting on "Agriculture" will follow the same general plan with the necessary modifications suggested by the special characteristics of that industry. Similar sectional meetings will be held by two special groups to deal with the problems of "Youth in Industry" and "Women in Industry." There will be plenty of time for general discussion at or immediately after all meetings.

At a final general conference, the main developments of the sectional meetings will be brought together for the benefit of all in attendance. After this, an address will be given on the next steps to be taken in the movement toward a Christian social order in America.

Catholic Action in relation to the establishment of a Christian social order will also be discussed at the concluding general conference. Special attention will be given to the details and methods of work suitable for the various groups and organizations. Special meetings of directors and leaders of organizations will be arranged so that these key persons will have the benefit of the general meetings in their own deliberations and in developing plans of their own work. Two mass meetings will be held: one on Sunday night on "The Church and the Christian Social Order," and one on Tuesday night which will deal with "A Christian Social Order—The American Opportunity."

A member of the Hierarchy will be honorary chairman at each of the main sectional meetings and will close them in each case by emphasizing the general theme of the Conference.

On Wednesday, May 4, a special morning and afternoon conference of priests to discuss social action will be held in the Schroeder Hotel.

Some of the most distinguished leaders of American business, labor, farming, the professions, and Catholic social teaching will be on the program during the four days of the meeting.

The Department of Lay Organizations of the National Catholic Social Action Conference will hold a special luncheon meeting on Tuesday, May 3, to present the program of activities of the National Council of Catholic Women and the National Council of Catholic Men.

Greater Tax Exemptions *for* Charities Asked *of* U. S. Senate Finance Committee

THAT taxpayers be permitted to exempt a higher percentage of gross income for contributions made to the support of educational, charitable, religious and other similar institutions is urged in a letter which the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, has addressed to Senator Pat Harrison, chairman of the Finance Committee of the United States Senate. It is asked that such a provision be embodied in the revenue bill now before Senator Harrison's Committee. Monsignor Ready's letter follows:

"I am addressing this communication to you as Chairman of the Committee on Finance as an appeal to you and the members of the Committee on Finance for a more liberal provision in the revenue bill, now before your Committee, particularly with regard to the treatment of gifts to educational, charitable and religious agencies and institutions. Under existing law, a taxpayer is permitted in computing his net income for taxation purposes to make deduction for gifts up to, but not exceeding, an amount equal to 15 per cent of his gross income.

"It is well-known and probably has already come to the attention of your Committee that during recent years many taxpayers have been unable to continue making their customary generous contributions to educational, charitable and religious institutions. It is calculated that contributions for some of these purposes have fallen off as much as 50 per cent. The result of his condition has, in some instances, been the curtailment of community services rendered by these institutions, and in general these private institutions have found it difficult to carry the burden which normally is theirs. This condition is of an emergency character and merits the favorable consideration of your Committee.

"I believe that in great measure the relief required can and will be provided by philanthropic taxpayers if a provision favorable to their doing so is embodied in the revenue bill which your Committee is considering. May I, therefore, suggest that in the revenue bill now under consideration, there be embodied a provision allowing for deductions in excess of 15 per cent up to, say, 20 or 25 per cent of gross income in the case of taxpayers making contributions for the support of educational, charitable and religious enterprises, or such other provisions as may meet with a favorable consideration of your Committee.

"With confidence in the desire of your Committee to increase the efficiency of the institutions for which I speak, I am hopeful that you will find ways in the revenue bill of facilitating increased gifts by taxpayers to the educational, charitable and religious institutions whose services have been so valuable in the past and are even more necessary at times like the present."

The PUBLIC LIBRARY'S CHALLENGE *to the* CATHOLIC READER

SOME time ago, the author of the accompanying brief but timely article prepared under the auspices of the local Third Order of St. Francis a list of Catholic books available in the Public Library in the City of Binghamton, New York. The list contained books written by Catholic authors and books by non-Catholics, adjudged *Catholic* in spirit and content, classified under "fiction," "biography," "essays," "religion," "travel," "juvenile" and "miscellaneous." A special section directed patrons of the library to its reference room containing such volumes as the "Douay Version of the Bible," the "Catholic Encyclopedia," "New Catholic Dictionary," etc., and to the reading room where leading Catholic magazines were available. As a result of the circularization of this listing by interested Catholic individuals and organizations the library reported a marked increase in requests for available Catholic literature as well as a growing demand for inclusion in the library files of other Catholic books. The Binghamton project is one that Catholic groups might well imitate in every locality, especially in view of the numerous campaigns that are now being conducted for the extension of the movement for clean reading.

By Isabel V. Benjamine

THE rise in recent years of Catholic book clubs, the establishment of Catholic circulating libraries, the publication of a Catholic library list and book trade journal, the indexing of Catholic magazine articles, the cataloging of Catholic pamphlets—are all indicative of an increased literary consciousness on the part of the laity. With these several movements for the promotion of Catholic reading in its varied aspects, there has come an awakened realization of the diversity of literary achievement presented by the Catholic press.

The historical romance of the period when the influence of the Church was keenly felt, and the modern problem novel, concerned with conflicts arising from pagan standards in present civilization, are reading that is both recreational and profitable. Not less fascinating is the spiritual portrait of the saint or the biography which shares with us a variety of experiences from the life of an interesting personality of our contemporary times. There are essays of instruction, which interpret material events in the light of faith, and essays of inspiration that quicken the desire for individual spirituality. Apologetical works offer a retrenchment for our convictions, while books of poetry clothe with beauty our meditations and our aspirations.

THIS trend toward a wider recognition of Catholicity in literature is an influence directly related to the services rendered by the public library. Librarians are usually most cooperative in their efforts to satisfy the desires of patrons, but unless library authorities can justify the purchase of a book by the demand for it, then the wisdom of the expenditure becomes questionable. Often librarians wonder at the inertia of large numbers of Catholics who seemingly are unaware of the opportunity that exists for their especial benefit. There is obviously a need to bring to the attention of the Catholics everywhere the advantages which their public library extends to them. To place this information at the disposal of its patrons can scarcely be considered the duty of the library, since it would benefit only a limited group. It is a task which lies within the field of Catholic action and awaits the effort of whomever recognizes himself to be fitted for the undertaking.

FOR the successful accomplishment of the project little more is needed than a fair knowledge of books, a zeal for Catholic service, and probably from four to eight weeks of application to the task. One begins by selecting three or four lists of books recommended for Catholic reading. The catalogue lists of the various circulating libraries as well as suggested reading lists which appear from time to time should be collected and carefully perused. In choosing source lists, one must give careful thought to the objective for which that list was made as well as to his own objective. Some lists include only the works of Catholics, thereby excluding many books written with genuine sympathy and understanding by authors who are yet outside the fold. Then too, while an author may be a communicant of the Catholic Faith, his writing may be strictly secular in nature, which would disqualify it for a list that is to be presented as one having a special interest for Catholics. There is a balance to be maintained which is solely the product of independent judgment and discernment. A list restricted to books (*Turn to page* 23)

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. EDWIN V. O'HARA, Bishop of Great Falls, secretary of the Administrative Board, and episcopal chairman of the Department of Social Action; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; MOST REV. SAMUEL A. STRITCH, Archbishop of Milwaukee, episcopal chairman, Department of Catholic Action Study; MOST REV. HUGH C. BOYLE, Bishop of Pittsburgh, episcopal chairman of the Legal Department; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Department of Lay Organizations; MOST REV. JOHN MARK GANNON, Bishop of Erie, episcopal chairman of the Press Department; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul; and MOST REV. JOHN J. MITTY, Archbishop of San Francisco.

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RT. REV. MSGR. MICHAEL J. READY
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Holy Father, Receiving Archbishop Mooney, Displays Keen Interest in N. C. W. C.

RETURNING from Vatican City, where he was received in private audience by His Holiness, Pope Pius XI, the Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the Administrative Board of the National Catholic Welfare Conference, stated upon his return to the United States during a brief visit at N. C. W. C. headquarters, that he found the Holy Father in surprisingly good physical condition after his recent serious illness, and mentally as vigorous as he was five years ago.

The Holy Father, Archbishop Mooney said, expressed the hope that the Church would realize its wide opportunities for good in a great industrial center like Detroit and he discussed with accurate knowledge conditions in Michigan.

Referring to Archbishop Mooney's connection with the Administrative Board of the N. C. W. C., Pope Pius evinced keen interest in the Archbishop's outline of the recent activities of the Conference and showed clearly that he had followed with pleasure its growing contribution to the nation-wide progress in the application of Christian principles to social problems and in the development of a comprehensive program of religious instruction.

Msgr. Ready to Offer Opening Prayer In Nation-wide Easter Morning Broadcast

THE Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, has accepted an invitation to offer the opening prayer in an hour's broadcast of sunrise services to be carried over both networks of the National Broadcasting Company on Easter Sunday morning, according to an announcement made last month by Arnold B. Cammerer, director of the National Park Service.

The program is being broadcast by the National Park Service in cooperation with the broadcasting company, and will pick up the Easter morning sunrise services in four federal park areas, one in each of the country's time zones. Monsignor Ready will offer the prayer with which the first portion of the program will be opened in Washington, D. C., at 7:30 a. m., Eastern Standard Time. The program will originate in the Sylvan Theater near the Washington Monument. From 7:45 to 8 a. m., Eastern Standard Time, the program will come from the top of Hot Springs National Park, Arkansas. The third 15-minute period will originate from the rim of a mile-deep canyon in Grand Canyon National Park, Arizona. The concluding portion of the program will come from Easter Bowl in the Sand Dunes, near Stovepipe Wells, Death Valley.

Msgr. W. A. Griffin Named Auxiliary to Bishop Walsh, Archbishop-elect of Newark

THE Very Rev. Msgr. William A. Griffin has been appointed to the Titular See of Sanavo and to the office of Auxiliary Bishop to the Most Rev. Thomas J. Walsh, Archbishop-elect of Newark, according to word received at the Apostolic Delegation early last month.

Bishop-elect Griffin was born at Elizabeth, N. J., November 20, 1885. He made his studies for the priesthood at Seton Hall College, South Orange, N. J., and at the Immaculate Conception Seminary, then located at South Orange, N. J., and was ordained to the priesthood August 15, 1910, by the late Bishop O'Connor.

From 1910 to 1925, Bishop-elect Griffin was a professor at the Seton Hall High School and College. At present, he holds the following offices: Irremovable rector of the Church of St. Michael, Jersey City; diocesan director of the Pontifical Work of the Propagation of the Faith, the Association of the Holy Childhood and the Catholic Students' Mission Crusade. In 1935, he became national treasurer of the Society for the Propagation of the Faith.

To Bishop-elect Griffin, CATHOLIC ACTION extends respectful congratulations and good wishes for a long and successful episcopate.

Popularity of "Catholic Hour" Attested by Record Receipts of Audience Mail

RECEIPTS of audience mail—the surest index of a radio program's popularity and appeal—have reached the highest point in the history of the "Catholic Hour," it is reported here at the offices of the National Council of Catholic Men, producers of the nation-wide broadcast. The "Catholic Hour" is broadcast on the NBC Red Network

through the courtesy of the National Broadcasting Company and associated stations.

The average response to the program in the past eight years, it was said, was slightly over 2,000 pieces a month. The biggest month prior to January, 1938, recorded 5,135. Last January, however, the figure rose to 6,007 and in February it went still higher to 8,590.

The "Catholic Hour," which was inaugurated March 2, 1930, has just completed its eighth year on the air. In the past year it has reached the highest point not only in audience mail—over 30,000 pieces—but in coverage—70 stations in 38 states and the District of Columbia. The present network includes one-third of all the stations in the country having power of 50 kilowatts or more.

The "Catholic Hour" speaker since January 2 has been the Rt. Rev. Msgr. Fulton J. Sheen, who has been giving addresses on "The Social Problem and the Church," the first division in his series of 17 addresses on "Justice and Charity." He is now delivering the second division under the title "The Individual Problem and the Cross," the last of which will be given on Easter Sunday, April 17.

A special program of the "Catholic Hour" will be presented on Good Friday from 11 to 11:45 o'clock, p. m., Eastern Standard Time. Msgr. Sheen will give meditations on the Way of the Cross, with a musical background, his meditations being entitled "The Way of the Cross for Communists." This program will be presented on the regular "Catholic Hour" hookup, the NBC Red Network.

Gain in Converts in Rural Areas Shown In Volume Prepared by N. C. W. C. Rural Life Bureau

THAT the year 1937 saw considerable emphasis placed upon the making of converts in the countryside is demonstrated by the second volume of *Rural Catholic Action*, which has just made its appearance. *Rural Catholic Action* is a series of brochures published by the Rural Life Bureau of the National Catholic Welfare Conference for the directors of diocesan rural life bureaus throughout the country.

Volume two consists of selected papers presented in the course of the year at various Institutes held for directors of diocesan rural life bureaus, and a review of Catholic rural activities for the year. The majority of the articles deal with practical projects rather than with theoretical considerations. Some of the topics are: "The Back to Land Idea," by Dr. Goetz Briefs, professor of Economics, Georgetown University; "Paulist Activities in the Rural Mission Field," the Rev. Thomas M. Halloran, C.S.P., of Winchester, Tenn.; "Rural Convert Making," the Rev. Edward L. Stephens, director of the Diocesan Missionary Fathers, Diocese of Richmond; "Progress of the Archdiocese of St. Louis," the Rev. R. B. Schuler, secretary. Rural Life Bureau, Archdiocese of St. Louis; "Activities in the Diocese of Indianapolis," the Rev. Raymond Marchino, director, Rural Life Bureau, Diocese of Indianapolis; "4-H Clubs in the Diocese of La Crosse," the Rev. Urban Baer, director, Rural Life Bureau, Diocese of La Crosse, and "A Review of the Year," the Rev. Dr. Edgar Schmiedeler, O.S.B., director, N.C.W.C. Rural Life Bureau.

Both volumes are available at N. C. W. C. headquarters at 20c each.

Msgr. Murphy Preconized in Rome As First Bishop of Diocese of Saginaw

THE Rt. Rev. Msgr. William F. Murphy, pastor of St. David's Church, Detroit, was preconized as the first Bishop of the Diocese of Saginaw, Michigan, in the Consistory held in Vatican City, March 17. Erection of the new Diocese of Saginaw was announced by the Holy See on March 4. There are now 19 archdioceses and 93 dioceses in the ecclesiastical areas embraced by the United States.

Bishop-elect Murphy was born at Kalamazoo, Mich., May 11, 1885. He made his studies for the priesthood at the Assumption College, Ontario, Canada, and at the North American College in Rome. He also took special courses in canon law at the Apollinare in Rome. He holds the degrees doctor of divinity and doctor of laws.

Following his ordination and studies in Rome, Monsignor Murphy returned to Detroit, where his first assignment to parochial work was as assistant rector in Ann Arbor. Later he became assistant at the Cathedral in Detroit. In 1923, he was named pastor of St. David's Church in Detroit. He organized the parish and built the church. Since 1919, he has served as diocesan master of ceremonies. He has also served as one of the examiners of the clergy. Bishop-elect Murphy has selected St. Mary's Church, in Saginaw, as the Cathedral of his newly created diocese.

CATHOLIC ACTION extends to Bishop Murphy its most respectful felicitations and best wishes.

Passage of National Youth Act Opposed by N. C. W. C. Bureau Director

AT A HEARING last month before a subcommittee of the Senate Committee on Education and Labor, the Rev. Vincent Mooney, C.S.C., director of the Catholic Youth Bureau, N. C. W. C., pointed out the dangers in the so-called National Youth Act, a measure which would appropriate $500,000,000 to finance education.

Admitting the acuteness of the youth situation, Father Mooney called the methods proposed in the bill "indefinite," and "impractical" as regards administration. "The bill," Father Mooney stated, "would segregate a very large and important part of the country's population (youth from 16-25 years of age) and entrust their welfare to the authority of an independent federal agency subject to neither the President nor the Congress of the United States. "The bill," said Father Mooney, "establishes no standards or limitations of any kind but leaves the disbursement of this vast sum of money ($500,000,000) to the discretion of the National Youth Administration and its regional agencies."

"In the last analysis," Father Mooney further stated, "the bill sets up machinery which extends into the most minute subdivision of every state and territory. The functions of such machinery would extend throughout the fields of education and industry. The bill does not establish any standards for the Government or the conduct of the National Youth Administration, nor does the bill make the National Youth Administration responsible in any degree to the general population. This is an unusual departure from our traditional policy."

N. C. C. M. President Thanks NBC for Cooperation in "Catholic Hour" Broadcast

IN HIS remarks on the program marking the eighth birthday of the "Catholic Hour," Mr. Louis Kenedy, president of the National Council of Catholic Men, sponsor of this popular weekly Sunday broadcast, expressed his thanks to the National Broadcasting Company and associated stations, also to speakers, participants, contributors and others whose cooperation has made the program possible. In his remarks to the radio audience, Mr. Kenedy said:

"The Catholic Hour is eight years old today—and still growing. We of the National Council of Catholic Men are deeply sensible of the privilege which is ours in being able

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MONTH *by* MONTH *with the* N.C.W.C.

(*Continued from previous page*)

to present each Sunday to a nation-wide, almost a world-wide, audience 'the voice of the ancient Church,' as Cardinal Hayes has happily expressed it.

"And for that privilege we are indebted to the National Broadcasting Company and to each of the 69 broadcasting stations, and the two short-wave stations, which are co-operating in bringing the program to you.

"All our efforts as producers of this program would be of no avail whatever were it not for their generosity in carrying this as a sustaining program.

"We therefore gladly pay this tribute of thanks to their farsighted vision and their genuine public service.

"We wish also to thank John McCormack and his accompanist, Teddy Schneider, for their kindness in gracing our birthday program today; Monsignor Sheen, Father Gillis, and all our other speakers during the past eight years, for the inspiration and enlightment which they have enabled us to offer to our vast radio audience; and Father Finn and the Paulist Choristers for the beautiful musical settings which they have provided.

"And finally we wish to express our gratitude to you, our faithful friends of the radio audience, for your prayers, your interest, your letters, and above all, your kindly support.

"Without your constant help during the past, we would not be—eight years old today.

"May God bless you all."

Bishop O'Reilly, Head of Scranton Diocese, Dies in Florida, Following Long Illness

THE American Hierarchy has suffered the loss of one of its ablest and most beloved members—the Most Rev. Thomas C. O'Reilly, Bishop of Scranton—who died in Miami Beach, Fla., March 25, following a prolonged illness. Bishop O'Reilly was 65 years of age and was installed as the third Bishop of Scranton just 10 years ago.

Born in Cleveland 1873, Bishop O'Reilly received his early education at St. Ignatius College in that city and was ordained from the North American College in Rome in 1898, remaining in the Eternal City for a year to pursue further studies. Following professorial assignments at St. Mary's Seminary, Cleveland, he was appointed by the then Ordinary, Bishop Farrelly, Chancellor of the Cleveland Diocese in 1910 and Vicar General in 1915. Meanwhile, in 1914, he had been created a Domestic Prelate with the title Right Reverend Monsignor. In 1921 Bishop Schrembs, successor of Bishop Farrelly in the Cleveland See, appointed him Vicar General in charge of religious orders, diocesan consultor, member of the Board of Examiners of the Clergy and for Synods and judge in the Court of Matrimonial Cases. At the time of his appointment as Bishop of Scranton, Monsignor O'Reilly had served at St. John's Cathedral, Cleveland, for 16 years, first as assistant and then as pastor.

Bishop O'Reilly was installed as Bishop of Scranton March 8, 1928, and during the decade of his episcopate there won widespread recognition as an organizer, counsellor and administrator. His interest in Catholic education—nationally, as in the case of the Catholic University of America, of which he was a trustee, and locally in building up diocesan educational institutions of learning—was sound, constant and constructive. His concern for the advancement of the lay organization movement was reflected in the Scranton Diocesan Council, N. C. C. W., which he organized and effectively directed.

In gratitude for Bishop O'Reilly's notable contributions to the advance of the unity and welfare of the Catholic body in the United States, and the cause of religion generally, CATHOLIC ACTION asks the prayers of its readers for the happy repose of his soul. *May he rest in peace!*

Bishop Kelley, Present at Organization of Australian Secretariat for Catholic Action

THE Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa and treasurer of the N. C. W. C. Administrative Board, was present at the launching in Melbourne, Australia, during February last of a National Secretariat of Catholic Action.

From beginnings at a meeting of the Australian Hierarchy following the National Eucharistic Congress in 1934, an organization establishing Catholic Action on a nation-wide basis has been set up.

At the head is a committee of the Hierarchy consisting of four members, of which the Archbishop of Melbourne, the Most Rev. Daniel Mannix, is chairman. The idea of the Secretariat is described by the episcopal secretary as follows:

"As the purpose of Catholic Action is to supernaturalize the entire social body, there must be as many groups working for Catholic Action as there are spheres of human interest and endeavor. In each sphere there will be a group of earnest, militant, and specially-trained Catholics, who will make a special study of the ideals of Christianity with special reference to their bearing upon the environment in which they live, and endeavor to have these ideals accepted and practiced by all those who belong to their particular sphere of activity. The leadership and direction of these groups will be exercised in accordance with the plan laid down by the Hierarchy, and under its general supervision.

"It is the intention of the Hierarchy to utilize the newly-formed Central National Organization to act as a central coordinating body for all existing organizations, and to stimulate the growth of others that have yet to be formed. The Central Organization will assist each diocese to form the necessary diocesan groups, which in turn will organize and develop the parochial units, and ultimately reach each individual."

Two Conferences on World Peace Scheduled For Nation's Capital

THE obligation of Catholics to work toward a lasting solution of the present world crisis will be stressed at the Twelfth Annual Conference of the Catholic Association for International Peace, here, April 18 and 19. The general theme—World Peace Through Economic Justice—will be based on statements from the Encyclical *Quadragesimo Anno*. All sessions of the Conference, which will be in the nature of an Institute, will be held at the National Catholic School for Social Service. Prof. Charles G. Fenwick, president of the Association, will preside.

The meetings of the first day will deal with "Economic Injustice as the Cause of War." From the standpoint of the Encyclical's statements, some of the current problems to be discussed are: "Cultural Nationalism," "The Totalitarian State," "Moral Disarmament," "Governmental Means," "American and World Policies," "Social Relations," and "Raw Materials."

The program of the Monday evening session and those of the following day will consider "A Constructive World Policy of Economic Justice." Remedies offsetting the economic causes of war and our responsibility as Catholics in furthering these remedies will be dealt with.

On April 20, immediately following the C. A. I. P. meeting, will take place the Second Annual Conference of the Students' Peace Federations of the C. A. I. P. Faculty and student delegates from nine Regional Student Peace Federations will assemble to coordinate and strengthen their various programs and to discuss problems pertinent to world affairs and Catholic youth.

The PHILOSOPHER LOOKS *at* SOCIAL WORK

IV. Materialism Devaluates Social Work

By
Rev. J. F. Finnegan,
D.D., Ph.D.

Note: This article is the fourth in a series presenting a fresh and precise viewpoint on the philosophy of social work to be contributed to this magazine during the coming months by Dr. Finnegan, professor of Catholic Social Philosophy at the National Catholic School of Social Service, Washington, D. C. The previous instalments in this series were published in the November and December, 1937, and February, 1938, issues of CATHOLIC ACTION *under the titles "Why Be Charitable to Our Fellowmen?", "Philosophies Hostile to Social Work," and "The Anthropologist Turns Philosopher." A fifth instalment will appear in an early issue.*

A WORD ending in "ism" usually refers to an idea broad and vague enough to be susceptible of various meanings. In the interest of clarity, therefore, here is what is meant by the title of this article: Materialism is taken to hold that everything that does or can exist, everything real, is chemical or physical in nature, or else, like conscious states according to certain psychologists, is a mere by-product of chemical and physical processes. Materialism denies the reality or the possibility of anything supernatural or spiritual. Materialism asserts that there is nothing beyond or above the physical universe and that within the universe there are no non-physical realities. Will-power, for instance, considered as the ability of a spiritual personality to counteract the influence of heredity, environment, and habit, must be an illusion. Materialism will countenance no such apparent defiance of the law of the conservation of energy or the laws of chemical affinity. Nor will it admit the reality of a soul, a vital principle independent of matter in any of its operations. In a word, Materialism denies the existence of God, the soul, and immortality.

Distinction Between Scientific and Philosophical Materialism

We distinguish between scientific materialism and philosophical materialism. The former is a legitimate method. The latter is a dogmatic attitude. Science investigates the physical universe. Consequently, it is not only right but necessary for the scientist to ignore the possibility of all non-physical factors in order to concentrate his attention upon the physical elements of the cosmos. In order to produce fruitful results, he must proceed as if no other elements existed. Whether there are spiritual realities or not is none of his business. He has his own legitimate field of investigation and his own highly successful method. The very concepts of God and of soul place them outside of his scope of investigation. They are, by definition, subject neither to direct observation nor to scientific experimentation.

The materialistic philosopher, on the other hand, begins with the *a priori* assumption that the spiritual is impossible. Less reasonable than the agnostic who says that he knows of no way of finding out whether there be a God, for instance, the materialist loudly proclaims that there can be no God. When asked point blank why he is so sure of this assertion, he usually parries the question with some such statement as that no telescope has ever observed God lurking beyond the fixed stars or that no surgeon has ever seen a soul squirming under his scalpel. Now such an assertion is quite irrelevant. What it implies is that the scientific method is not only a legitimate technique but the only means by which man can ever know anything with certainty. Nothing exists, they claim, which scientific investigation cannot reveal directly.

Anything which cannot be subjected to direct observation cannot exist. Reduced thus to its simplest terms, the statement is by no means self-evident. It requires solid proof. The materialist offers none. He contents himself with the mere assertion of his *a priori* viewpoint and by a logical application of an illogical principle proceeds to rule both God and the soul out of the universe.

Occasionally, the materialist assumes the attitude that the burden of proof rests with those who assert that there is a God. In fact, for years it has been fashionable to accept any radical view regarding religion or morality as a courageous departure from medieval despotism. The iconoclastic tone of such pronunciamentoes was taken as sure evidence that their authors knew what they were talking about. Destructive statements masqueraded as destructive criticism. No sound proof was sought or offered.

Now conducting a debate and solving a philosophical problem are two very different procedures. In a debate, the burden of proof rests with the affirmative. This is merely a rule of the game. By a re-wording of the debated proposition, the negative may easily become the positive. But in solving a problem such as the origin of the universe, you must be able to show how the primitive nebula came out of nothing into existence. The theist by a cogent reasoning process, which we shall not repeat here, arrives at the existence of an Eternal Being, whose creative power gives to things which come into existence a participation in His own Being. The atheist cannot explain the origin of the universe. Evolution is no answer to the problem. Evolution only describes the subsequent development of something such as the primitive nebula which is already pre-supposed as existing. Science is unanimous in declaring that the universe had a beginning, though there is considerable difference of opinion about how long ago this momentous event occurred. You cannot extend the evolutionary process to include even the origin of the world without subscribing to the absurdity that sheer nothingness, a perfect vacuum, gave birth to a universe by way of spontaneous generation.

The chasm between non-existence and existence is not so easily spanned. To anyone seeking an honest, intellectual answer to this problem, perhaps the most contemptible evasion is that of John Dewey. "If we ask for the ultimate source of the entire present state of things taken *en masse*," he says, "the question is meaningless." (Art. "The Subject-matter of Metaphysical Inquiry," in the *Journal of Philosophy*, June, 1915, p. 339.) In other words, because the answer cannot be discovered by laboratory methods, the question does not make sense. A more brazen begging of the principle that the real coincides with the directly observable would be difficult to find.

Effect of Materialism on Social Work

But the purpose of this article is not to dwell upon the inconsistencies of materialism. We are concerned with the effect of materialism upon social work. To those who are moved not by blind impulse but by reason, the effect is devastating. Materialism in denying the existence of God, of the rational soul, of freedom and of immortality, logically destroys both religion and morality. Some decades ago a French writer, noting the demoralizing effect of materialism upon society, suggested that scientific works be published exclusively in Latin in order to keep such knowledge from the public. Professor Hooton, convinced that religion is a necessary sedative for the ignorant masses, expresses a similar opinion. He has long felt that "the dissemination of evolutionary teaching among the lower grades of human intelligence—in short, to the public at large—may be inexpedient." (Apes, Men and Morons, p. 7.) He hopes that

the more intelligent may be able to harmonize faith with science. They can, provided science be not vitiated by the philosophical materialism mentioned above. They can, for instance, accept the evolution of man's *body* from the *bodies* of more primitive animal species (which is the only point an anthropologist like Hooton is qualified to talk about), while refusing the evolution of the human mind or of the human soul. You can harmonize faith and science. But you cannot harmonize faith and materialism.

In fact, Hooton vastly underestimates the destructive power of materialism when he restricts its effects to the "lower grades of human intelligence." Men of outstanding mental acumen have expressed the withering influence of materialism upon religious convictions and civilizing insights. Walter Lippman, Irwin Edman, J. W. Krutch, and others have described the havoc wrought in the minds of the young intellectuals when the supernatural and the spiritual vanish. Edman, describing the "Contemporary and his Soul," declares "that the modern has become incredibly scornful of his own idealisms. Love is seen to be simply lust on parade. Generosity becomes the assertion, roundabout and polite, of the desire for attention and for praise." (p. 8.)

J. W. Krutch, giving expression to the mood generated in him by the materialistic interpretation of the universe, paints a vivid picture of the utter disillusionment that inevitably follows. For the modern materialist "there is no reason to suppose that his own life has any more meaning than the life of the humblest insect that crawls from one annihilation to another." ("The Modern Temper," p. 9.) In a world of metabolism and hormones, complexes and ductless glands, all that was fine in romantic love perishes. (Ibid., pp. 15-16.) From a materialistic viewpoint, "the more we learn of human nature, the less sure a foundation it seems to be upon which to build" (p. 63). Contrasting the writings of two masters, Ibsen and Shakespeare, he says: "The materials out of which the latter created his works—his conception of human dignity, his sense of the importance of human passions, his vision of the amplitude of human life—simply did not and could not exist for Ibsen as they did not and could not exist for his contemporaries. God and Man and Nature had all somehow dwindled in the course of the intervening centuries." (pp. 117-118.) Krutch concludes sadly that as materialists: "We have come willy-nilly to see the soul of man as commonplace and its emotions as mean." (p. 120.) And that: "From the universe as we see it both the Glory of God and the Glory of Man have departed." (p. 141.)

Immortality Basis of Humanitarian Service

Such a result is inevitable to Materialism. Once intellectual convictions regarding the Creator and the immortality of the soul crumble, all that makes life really worth living goes with them. Man no longer has a destiny. Life has no purpose or goal. Consequently, it no longer makes much difference what a man does or how he acts. The sheer aimlessness of life casts a pall of futility over human ambitions and ideals. Among these ideals that of unselfish devotion to the interests of others is sure to perish. If a man feels that his own life has no deep significance, certainly that of his neighbor will scarcely inspire any sacrificial effort. Take from men their immortal souls and any zeal for humanitarian service is dissipated. For, to revert to the theme of our first article, why should anyone go out of his way to help those whose very existence is of little or no importance? And in the materialistic philosophy man loses the dignity and grandeur which a religious conviction gave him. Instead of being a creature, "a little less than the angels," made to the image and likeness of God, he becomes an insignificant form of animal life living upon one of the minor planets.

But someone may object: Materialism has inspired a new and better type of religion, namely, Humanitarianism. This religion is directed not to the glory of God but to the betterment of Man. It focuses attention and effort not upon the future but upon the present. It improves upon the Christian concept of love of neighbor, because it preaches such love without reference to a future reward.

Our answer is that Humanitarianism may preach love of neighbor but that it can give no good reason why we should love others or even consider them as neighbors. The old view of the brotherhood of man was founded upon the Fatherhood of God. When individuals are conceived of as chance products of animal evolution, the phrase "brotherhood of man" becomes poetical exaggeration. There is no solid basis for such a flight of fancy. If in the general cynical devaluation of ideals, described by J. W. Krutch as the result of materialism, even romantic love perishes, certainly love of neighbor cannot endure. For the latter is much more difficult to achieve. Materialism insists upon a "worldly" viewpoint. This sounds the death-knell of social service. From a "worldly" viewpoint great numbers of people are not worth bothering about. Weighed upon the scale of materialistic values, they are found wanting. Why should we help people who are ignorant, unappreciative, repellent to the eye and nostrils? The Christian philosopher, as we shall show in a subsequent article, is able to give a satisfactory answer to this question. Beneath the filth and rags, the physical deformity and the mental weakness, he can point to a soul and to a person with an immortal destiny. The materialist cannot. According to him, nothing exists but what is observable. And, in the instance cited, everything observable tends to discourage altruism. From a strictly naturalistic viewpoint, many unfortunates are a total loss. There is nothing in them to respect or admire. Consequently, there is no valid reason, from this viewpoint, why they are entitled to all the tireless effort, devotion of one's time, and expenditure of one's resources that social work requires.

Religion of Materialism Doomed to Failure

If Humanitarianism be considered the religion of Materialism, it is doomed to failure. Because in human nature there are certain selfish tendencies which must be curbed, other unselfish attitudes which must be stimulated. Now Materialism can provide neither the curb nor the stimulation. It removes the curb when it destroys the eternal sanctions of morality and changes morals into mores. It removes the curb when it says tomorrow you die forever. Human nature with its powerful passions needs no further urging; it is already too inclined to make of the few, short years of existence an epicurian holiday, coarse and selfish. It removes the curb when it removes the Supreme Legislature to whom man is responsible for his actions. When a man is responsible for his conduct only to himself, he is only too prone to say, "After all, my passions are more real than my ideals."

Nor can Materialism provide the stimulus to unselfish service of mankind. When it robs man of his soul and of his future destiny, it leaves him poor indeed. It makes of him an animal blessed with a better nervous system and brain than other animals, but cursed with transcendental cravings which can never be satisfied. It makes of human existence a fortuitous and an entirely unimportant event. It elevates physical health to the rank of the *summum bonum*. That is why Nietzsche preaches that greater strength of body is the prime requisite for cultural improvement. That is why Hooton is willing to violate human rights by forcible sterilization in order to produce a healthier animal species. When a materialistic philosopher like John Dewey, for instance, promotes Humanitarianism by identifying individual happiness with general happiness, he is gravely inconsistent. Our next article will attempt to establish this charge.

Title of fifth article, "Unreasonable Altruism."

MAY STUDY TOPIC: "WHAT IS A CHRISTIAN SOCIAL ORDER?"

An Outline Especially Pertinent in View of the Milwaukee National Conference on Social Action

THIS month the N. C. W. C. Study Club Committee interrupts its series of four integrated study outlines on the general theme of "The Catholic Theory of the State" (the first of which was published in the February issue of CATHOLIC ACTION under the title "Fascism, Communism and Democracy" and the second in the March issue of CATHOLIC ACTION under the general head mentioned above), to present a topic regarded by the Committee as especially pertinent in view of the forthcoming National Catholic Social Action Conference to be held in Milwaukee, Wisconsin, May 1-4. CATHOLIC ACTION will resume its presentation of "The Catholic Theory of the State" discussion just as soon as opportunity permits.

I

1. What Great Task Have We Failed In, and How Does the Failure Threaten Us?

A tremendous task has hung over us for years. We have failed in it. We have not kept industry, farming and the professions from bogging down or now, it seems, from staying down. We have not avoided the returning tragedy of wholesale unemployment, or now, it seems, from having it be permanent. We have not ended poverty. We have not used at anywhere near their full possibilities the new-learned riches which God placed in created nature.

This unsolved problem threatens our ruin. We pray: "Lead us not into temptation." The whole net-work of tragedies which afflict our time is itself the greatest temptation, and the temptation that is widest flung and subtlest. It is a stormy sea and we are all tossed on it. Degraded poverty, perpetual insecurity among all, the poor, the rich and the people of moderate means, a grasping after every straw to stay somehow afloat, the public sanctification of greed—these are only some of the temptations.

2. Is Not the Cause of the Failure a Denial of the Moral Law in Our Economic Life?

The literal truth is that the root-cause of our tragedy is a denial that the moral law, and therefore, religion, is supreme over work and ownership, over buying and selling, over all His creation and all our use of it. We have tried to withdraw this whole part of our life from God's word. The free and unlimited sway of greed and pride—capital sins always—was to make us all right and happy. An inevitable punishment on this earth and in this life is now on us. The wages of sin are still the same. A whole evil civilization is cracking and we are selected to live while it crumbles. Some of us have avoided falling thus far among its more tragic victims; some of us still stay employed, have not yet died in war, still live somehow. Millions of others have not. But the hand is on all of us in ways often we do not know.

3. If We Wished to Practice God's Law, What Steps Would We Take?

Were we to want to practice God's law, we would try to learn what justice between man and man demands and what social justice among all of us, in a community of free and equal brothers, requires that we do for the good of all.

4. What Would We Learn With Regard to Material Things and Ownership?

We would learn that God so created us that we need material things both to live and live physically, intellectually, morally and spiritually well, and that He created the earth for all of us—brothers all of us and children of His—to so live.

Personal ownership we would learn is the best means to attain this but a personal ownership, so bound about and restricted that a good living from God's bounty and from human work upon it is with surety realized for all of us, owners and non-owners alike.

5. With Regard to Wages, Prices and the Distribution of Wealth?

We would learn the exact bounds and restrictions. We would learn that he who hires others to work for him is obliged as a matter of justice to give them all they need to live decently as human beings should. We call this the right and duty of a "living wage."

We would learn that if the employer cannot pay the living wage, he and his employes, with governmental assistance, shall face as an obligation of social justice, the reason for this inability, and cure the things which cause it—the bad management or the bad prices or perhaps the mortgage and high interest he has to pay; or if they can't do this, go out of business or take care of the living wage through some subsidy.

We would learn that the laws of morality begin to operate even before the people are hired. We would learn that in social justice all incomes should be so balanced and all prices so balanced that the services of all of us will be needed and thus all of us will get the work which we need for our soul's good and our body's good.

We would learn that in social justice the increasing wealth of our time must be so distributed that all of us will share in it fairly.

We would learn that all of us must in social justice get enough from our work to save and rise to ownership so that ownership will not be the portion of a few only, and dependent uncertainty the lot of most. We would make the practical application that in our time, profit-sharing, sharing in management, and widespread partial and co-operating ownership are necessary.

6. With Regard to the Demands of Social Justice and the Force of Social Charity?

We would, in a word, learn that we must so distribute income and so balance prices that we will use to the fullest our knowledge of the resources God put in created things and use them for the welfare of all of us. We would learn that social justice demands of each all that is necessary for the common good.

We would learn not a new morality, but an old morality written in the beginning into human nature and material things by God the Creator, and vivified, retaught and sanctified by Christ, His Son, when He was born and died for every one of God's children on the cross of Golgotha.

We would learn that social charity, the bond of union among us all as God's sons and Christ's brothers in the commandment of love of our brother for love of Him, is not only the badge of eternal blessedness but the only driving force for our use of our own nature and of physical nature to end this present tragedy and start anew.

II

7. Can These Principles be Applied Without Organization?

We would learn further that so complicated are the facts that the moral duty of providing steady employment and full output and a good living for all of us cannot be lived up to without organizing and that therefore, because we must use the means that are necessary, we must organize.

8. Why Call Such Organization a Christian Social Order?

This organization for justice and social justice and inspired by social love of our brothers for love of God and of Christ we call a Christian Social Order.

We call it an order because order means unity and this organization is a unity for justice and social justice. We call it social because it is a social unity in a most important part of life, economic life.

It is a unity of people in their life's work,—the industries, farming, the professions,—for justice and social justice and in charity.

9. What Would a Christian Social Order Do?

In a Christian social order industries, farming and the professions organize to live up to the moral law. Because they depend on one another they federate. They establish what is just and what is socially just. They are inspired by social charity in God and in Christ.

Groups within the industries and within farming and the professions would have separate free organizations, vote and assembly. For example, employers' associations, labor unions, farm cooperatives, divisions of professions.

The Christian social order would be self-governing and autonomous, although government would have a relation to it.

Its moral principles,—its principles of justice, social justice, and social charity, the principles of organization and the principles of governmental power and functioning we learn from the Church. But the detailed application, so long as it is just and socially just, we are ourselves to make because it involves not only moral principles but the secular economic and technical knowledge and skill of which the Church is not the teacher. Yet the obligation stands upon us from the Church to make the application.

10. Can We Get the Christian Social Order Overnight?

Moreover, the Christian social order is not a Utopia to be handed down from a shelf to us fully made. We ourselves organize today in the way we can organize and ourselves do today what we can do today. We grow into it by living up to more and more of the demands of the moral law day by day and year by year.

Employers join the trade associations of their industry. Labor joins the union. Farmers organize marketing cooperatives. Professional men join their associations and societies.

11. What Can Industry, Farming, the Professions Do Now?

In industry employers and employes decide on the living wage and pay it and get it. If companies or whole industries cannot pay, they try to work them out of the hole.

Farmers join marketing cooperatives that will give them a living wage from the prices of their crops and that will put their prices in balance with all other prices so that they and all others can freely buy and use the goods of one another.

Professional men organize for self-government around their common work and their common obligation to make it just and socially just, to live up to the moral law of justice to all the profession and justice to all the community.

We get steady work this way. We divide income right and balance prices. Those at work now can demand the services of the millions not at work. We keep on dividing income right and balancing prices. Work becomes and remains steady. Output of goods and services reaches the possibilities of our inventions and discoveries. Everybody has a good living.

We shall make mistakes; greed and pride will still darken our minds. We shall do wrong; greed and pride will weaken our wills. We shall reject the grace of God. Perfection cannot be expected. But our whole set-up is fashioned now to let greed and pride have a free sway; that is its purpose. Under a social order, even when we are not fully Christian, the set-up encourages justice and social justice. It encourages us to be fully Christian. It is like the difference between a country where one man and one wife is the rule and divorce is forbidden and a country where either polygamy or the successive polygamy of divorce is the rule. The one encourages morality. The other encourages immorality.

III

12. How Can Legislation and Government Help in the Christian Social Order?

Legislation is involved in all this. But the faster and farther the Christian social order voluntarily develops, the less is the legislation and governmental help that are needed. In fact, so hard is the problem of ending poverty and unemployment that only if the Christian social order develops quickly and satisfactorily are we going to avoid too much government. Individuals alone cannot do the job. It is, then, either organized industries and professions with whatever government help they need, or government on its own. If government acts on its own to rule all economic life, it will, because the problems are so many, so hard and so far-reaching, rule the rest of life pretty completely.

Practically it now comes down to this. Legislation is needed to end poverty and unemployment. It is being passed. More legislation will be needed. It is on the boards. The legislation can either protect organization and the Christian social order, foster it, rely on it and help it work right, or go along on an independent road. The first is the only right road. And in its legislation it can and should protect, foster, rely on and help the organization of the industries and professions to grow into the Christian social order. Government should not only act for justice and social justice but act through the Christian social order, however undeveloped it is, as far as possible. And such action is needed.

It should protect the organization; the labor unions will be destroyed without labor relations boards.

It should foster organization and mainly do so by relying on it. For example, the coal industry needs and has asked for regulation. The Federal Government might have regulated it without regard to the operators' association and the miners' union. Instead it chose the better way of throwing on them the first burden of self-regulation under its supervision. It chose the better way of developing a Christian social order in coal.

Legislation can follow this principle in many ways—in living wage laws, in social insurance, in regulation of particular industries. And since voluntary growth to a Christian social order is almost bound to be spotty and one industry will move ahead of another and throw the whole out of balance, government leadership of the whole is imperative to provide a federated self-government.

It can and should correct mistakes. It can and should correct injustices. Government, after all, is sovereign. Its duty, too, is to establish justice and promote the general welfare. Democratic citizens work through it as well as through the government of their own industry and profession. And so it can and should help the Christian social order to act right. In fact, it can step aside from them and when needed act on its own in independent legislation, even so far as to own things which will, if it does not own them, endanger the general welfare, social justice.

(*Turn to page* 23)

KEY THOUGHTS *from the* YOUTH BROADCASTS

THE second annual "Call to Youth" series of broadcasts inaugurated February 5 under the sponsorship of the National Council of Catholic Women and to be continued each Saturday at 12 o'clock, noon, E.S.T. until May 28, continues to attract wide-spread attention as is attested by correspondence received at N. C. C. W. headquarters in Washington requesting copies of the addresses. These are sent free upon request. The broadcasts are carried over the Blue Network of the NBC through the courtesy of the National Broadcasting Company and associated stations. The following key thoughts are excerpts from the four addresses given during March under the titles mentioned.

Who Is My Neighbor?

"THE people you know, with their innumerable struggling and strivings for wealth, position, and power, have arrayed themselves into two opposing parties—your enemies and your friends. In the world at large we are surrounded by an atmosphere that seems to breathe intrigue and treachery among nations, hatred and conflict between classes. In our own country, as elsewhere, class has organized against class, worker against worker, people against their democratically-elected legislators and administrators. Business competition is marching straight along the road to selfish monopoly. In most of these affairs the meaning of neighborliness has long since been forgotten. Youth have been exposed to the unwholesome example of those who are anything but neighborly. For every one of us, regardless of our religious beliefs, there is one Person Who stands out in all of history as the perfect Exemplar of neighborliness. For 2,000 years there has reechoed in the ears of men the command of Christ, Who said: 'Love thy neighbor as thyself.'"

"Youth are, on the whole, spontaneously sympathetic and as a consequence they have never yet failed to answer the demands of charity. In fact, unscrupulous persons too often take advantage of youthful sympathy by leading them to unworthy objectives. In order to avoid such costly mistakes it is imperative that youth learn the value, necessity, and common sense of intelligent direction. This direction must come from rightful authority. The observance of authority has fallen into common disrepute and man, dependent entirely upon his Creator, and through Him upon other social beings, has come too often to the opinion that authority destroys individuality. The truth of the matter is that respect, loyalty, and obedience paid to the rightful authority immediately expands man's freedom of action and guides his will within safe and chartered spheres."

"To the leaders of youth, then, is given the all-important privilege of teaching and observing the command to 'love thy neighbor.' Youth *will* love; youth can be shown whom to love. Through chivalrous ideals and obedient actions, youth will learn that 'He that loveth his neighbor hath fulfilled the law.' But lest youth be led astray with the queer and attractive inducements of those whose love is only as deep as the sugar-coating on the pill, they will realize that God has ordained an authority in the family, in the community, and in the state (even as in the church) which is to be respected."—*Dorothy J. Willmann, executive secretary, Parish Sodalities of the United States, and associate editor, "Queen's Work."*

Human Solidarity

"MOREOVER, all of these human persons, throughout the world, are spiritual-physical beings like ourselves. They have the same physical needs, the same spiritual aspirations. They may vary in color, in custom, in language. Their culture may have a stamp of its own, but they all live and love and labor and die. They serve and are served by countless others, sometimes near at home, sometimes from far beyond the borders of their national culture, even beyond the seas. For nowhere is the human person entirely self-sufficient.

"This universal interdependence of all the members of the human family is a daily, hourly reminder of human solidarity. It points back to a common origin—man's creation by God; it points forward to a common goal—everlasting life with God, our Father in heaven.

"How much there lies between the start and finish that tears and strains the fabric of human solidarity, although it cannot utterly destroy it—indifference, thoughtlessness of the spiritual values, the physical wear and tear that go into the seen and the unseen human services; suspicion, prejudice, personal dislike, enmity, strife, destruction."

"There is an elemental peace program—a kindergarten program, if you wish—which, if generally cultivated, would in time form a post-graduate degree. I recommend it especially to youth groups, for it will grow with them and create a true Christian civilization. It ends in peace but it begins with war—war on one's own personal suspicions, prejudices, dislikes. Everyone has them, so everyone can take part in the program.

"Item two will be the positive cultivation of interest in and understanding of other persons, other groups, other nations. A further development is enrolling all the members of a family, a school, a social group, in the same two-fold effort. Offensive nick-names will be taboo, for the Golden Rule is now effective and you 'do unto others as you would have others do unto you.'"—*Miss Mary Hawks, past national president, N. C. C. W., and official delegate, International Union of Catholic Women's Leagues.*

Youth Achieves

"THE most heartening thing we can bring to youth is the assurance that real things, real standards never change. Truth is inflexible and inviolate because it is divine in origin. If youth today is to achieve its fulfillment (and why else does it exist?), then it will achieve it because it knows the truth and refuses to barter that truth at any price. Truth is unchanging and yet, somehow, there is ever a newness about it, a delightful unfolding of unsuspected values, of hitherto unrecognized virtues. Because it is real, what we love and revere, no matter how aged and accustomed, it is always young. It was St. Augustine who spoke of that beauty which is 'ever ancient, ever new.'

"In the introduction to this series of broadcasts it was said that youth needs a chance to play, to create, to think, and to pray. It needs all four if it is to see life steadily and to see it whole. For the girls of today are of widely diversified types—the studious girl, the athletic girl, the girl with an inclination toward science, and the one with a bent for art; the one with a gift for society and the one with a gift for solitude; the one with an urge for creation and the one with the desire for following.

"Behind the consideration of the girl's interests lies the fundamental one of satisfying her inherent needs—needs of which she is, perhaps, not even consciously aware; such needs as affection and understanding, congenial companionship, acquisition of a particular skill which will insure recognition from her chosen group; and a sense of being at ease with her world. With it will come, we believe, the ability to distinguish transitory values from those which are eternal.

"It is most important that any program should concern itself with character development. It should teach the girl how to meet disappointment bravely; it should keep her strong in spirit as well as in body. It should expose her to

experiences of beauty; it should give her a chance to meditate, to create, to play, and to lead; it should open up all the world of outdoors to her and offer her the privilege of serving, making her realize always that the individual is even more important than the citizen though possessing always grave and inescapable duties toward society."—*Mrs. W. J. B. Macaulay, chairman of the executive committee, Girl Scouts of America, and founder of the Carroll Club, New York City.*

Youth at Work

"MISS ANNE SARACHON HOOLEY, who is in charge of this program, enumerated for you in her opening address four things which youth must have: an opportunity to play, to create, to think, and to pray. May I add one more which is most important: an opportunity *to work?* Youth must not be idle.

"The greatest demand young people are making today is for work—for jobs. Many of them have been out of school for three or more years ready for jobs with no jobs in sight. . . . Nothing is more detrimental to the physical and moral makeup of a young person than that condition of helplessness caused by a fruitless search for the means of earning a livelihood.

"Unemployment has played a major part in creating problems of youth today. First attention should be turned toward supplying employment for them as one of the quickest ways out of their difficulties."

"No stone must be left unturned to provide jobs, but where none can be discovered, work must be arranged which offers them an opportunity to be useful and to learn. . . . Inability to earn a living may result in anti-social tendencies, hopelessness. It may stay youth's initiative and moral stamina. Probably the most serious element in the predicament is the moral deterioration that accompanies unemployment, and it is particularly to be feared in relation to youth."

"We have feared that youth would grow despondent—lose hope, ambition, and zest for work—but somehow youth has managed withal to maintain its morale. . . . Youth has not lost hope. Young people today are showing great interest not just in themselves but in conditions throughout the world."

"Youth recognizes the dignity of labor: that labor is not a commodity; that there are many inadequacies and inequalities in the world today and that there is something that can be done about it.

"Youth is asking today why it is and how it is that this nation—the richest in the world—with the greatest resources in the world, finds itself with one-third of its population ill-fed, ill-housed, and ill-clothed. Youth is looking for the answer and will find it, but the leaders of youth must not let them grope alone.

"The problems facing youth today cannot be considered separately from the general social and economic problems of the country as a whole."

"The minds and hearts and hands of youth will shape the future, therefore youth must be trained, enlightened, and informed. There are many ways to assist in their education. Great effort is being made today through study clubs, group discussions, conferences, and other channels to imbue youth with certain fundamental principles and rights; to teach them that Christian principles must dominate economic life; that industrial activities are subject to the moral law; that moral principles have their rightful place in the field of economics and industry. . . . They must be taught that they have an obligation to apply Christian principles to all of their work and social relationships."

"That same spirit which has sustained youth through these troubled years is something deep and fine. Leaders must make it articulate."—*Linna E. Bresette, field secretary, Social Action Department, N. C. W. C.*

Guest speakers to follow in the "Call to Youth" series of broadcasts include: April 2, "The Family Unit," Mrs. John S. Shea, president, Nashville Diocesan Council of Catholic Women; April 9, "Youth Creates Beauty," Miss Beatrice Harrison, Art Department, Detroit; April 16, "The Service of the Mind," Miss Miriam Marks, executive secretary, National Center, Confraternity of Christian Doctrine; April 23, "Heading the Professions," Miss Olive Gage and Miss Dorothy Abts, faculty, National Catholic School of Social Service; April 30, "Leadership of Volunteers," Mrs. Alice Conway Carney, National Girl Scouts; May 7, "Youth in Action," The Tracomian Players, Cleveland; May 14, "What Youth Demands," Mrs. A. S. Lucas, Diocesan Youth chairman, Mobile Diocesan Council, N. C. C. W.; May 21, "Strength Through Union," Miss Anne Sarachon Hooley; May 28, "Christ in Us," Miss Hooley.

First of New Series of Parent-Educator Volumes Published

THE first volume in a new series of *The Parent Educator*, published under the auspices of the National Center of the Confraternity of Christian Doctrine, made its appearance last month.

The new series of *The Parent Educator* will confine itself to religious education by parents in the home, whereas the former series concerned itself with such matters as health, recreation and child welfare. The contents of the new series will be prepared largely by parents. The booklets themselves are of a handier size and are offered for sale at a lower price.

One volume is to be published each year. The first volume in the new series deals with "Parental Responsibility" and contains the following: "The Parent as Educator," by the Most Rev. Edwin V. O'Hara, Bishop of Great Falls and chairman of the Episcopal Committee on the Confraternity of Christian Doctrine; "Preparation of Parents for Religious Instruction in the Home," by the Most Rev. John A. Duffy, Bishop of Buffalo; "Religious Education of Children by Parents in the Home; the Pre-School Child," Mrs. Dorothea McCarthy Rock, of Fordham University; "Religious Education of Children by Parents in the Home: the Elementary-School Child," by Mrs. Frederick W. Rice, of New York; and "Religious Education of Children by Parents in the Home: the High School Students," by Mrs. John S. Reilly, of New York. The Most Rev. Christian H. Winkelmann, Auxiliary Bishop of St. Louis, writes the foreword. The volume constitutes a religious discussion club text with outlines.

Motor Missions Aid Growth of Rural Church

MOTOR missions, perhaps more than anything else, hold promise of a stronger Church in the rural districts of the United States, the Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Rural Life Bureau, National Catholic Welfare Conference, declares in an article in the March issue of *The Homiletic and Pastoral Review.*

"All in all," Doctor Schmiedeler says, "the development of the motor mission has been exceptionally rapid and its results highly encouraging. It holds forth much promise for the future. Perhaps more than anything else on the horizon, it gives assurance that at last the light of faith will be brought in a consistent and organized way to the great churchless multitudes, the vast number of 'other sheep,' of the countryside."

A limited number of reprints of Dr. Schmiedeler's article are available at N. C. W. C. headquarters.

Annual May Call *for the* N.C.S.S.S.

Broadcast by Msgr. Sheen to Launch Series of Nation-Wide Benefits

THE month of May, in which organized Catholic women of America are asked to give particular attention to the possibilities of the National Catholic School of Social Service, is almost at hand. With remarkable emphasis being placed upon social work by governmental agencies, surely the private agencies will be stimulated to greater service than ever before. The challenge is before us and it behooves each and every diocesan council to meet it either with active programs in May or with May planning for later activity that will result in a spread of knowledge of our beloved school and the creation of a state-of-mind that will move our members to meet its needs.

There is under way a national movement to clarify, coordinate and definitely outline the place and activity of social work throughout the nation. Social activity in private and public agencies is being studied on a broad-gauge scale and when the survey is completed the scope and functions of particular positions in the social work field will be determined.

The members of the National Council of Catholic Women must be ready to capitalize to the fullest on the results of these developments. We must see to it that the National Catholic School of Social Service moves to a wider program and greater student capacity to meet the needs of the hour. The faculty of the School is ready and willing to meet all that the new conditions demand. On the laymen and lay women who are interested in and believe in the need for trained social workers rests the responsibility to see that those who are engaged in the education of Catholic social workers may work with minds free from financial worry.

It is truly a wonderful opportunity which the National Catholic School of Social Service offers. The School is Catholic in its philosophy and in preserving the traditional practices of charity while at the same time it provides training in the most modern methods of social work.

The School is a member of the American Association of Schools of Social Work and has been so continuously since 1923. Membership in this Association indicates full approval of the standards of the schools as regards curriculum and method. The standards of the Service School with regard to the Association are further attested by the fact that each graduate at once becomes eligible for senior membership in the American Association of Social Workers.

It must be kept in mind that the N. C. S. S. S. is directly affiliated with the Catholic University of America. All of the facilities of this great educational institution are available to the students of the National Catholic School of Social Service. Successful completion of the course of two years makes them eligible for the Master's degree at the Catholic University.

The location of the School in Washington is of great advantage in that in the Nation's Capital the Social Securities Act, whose functions predominate in the field of social work, is administered. There, too, we find the headquarters of the National Catholic Welfare Conference, its Lay Organizations Department, comprising the National Councils of Catholic Men and Women, and the National Conference of Catholic Charities.

With all these advantages, the main problem is the adequate financial support of the School, enabling it to enlarge its program, increase its staff, and offer its opportunities to an ever-increasing number of students. To make this possible is the great outstanding responsibility of the National Council of Catholic Women. It is for this purpose that the Ways and Means Committee of the National Council proposes that in the month of May, dedicated to Our Blessed Lady, our members unite in a nation-wide series of May parties, the proceeds of which will go to the maintenance fund of the National Catholic School of Social Service.

The following suggestions are offered by Dr. Anna E. Caughey, chairman of the National Committee of the N. C. C. W. on the National Catholic School of Social Service, with the hope that they may be of assistance in arranging for successful events:

City-wide Party: According to this plan an affair, sponsored by the Diocesan Council officers and including committee people from all affiliated organizations, might be held.

Affiliated Organization Party: According to this plan one or more of the affiliated organizations in a community would sponsor a benefit.

Parish Council Party: According to this plan, each parish council would conduct its own affair. It might be possible for several councils in a neighborhood to unite for one concentrated party.

Private Party: According to this plan many interested individual women might arrange private affairs of small groups and donate the proceeds to the School.

The Washington Auxiliary of the School has made arrangements for a party on the evening of May 2. A nation-wide broadcast by Rt. Rev. Msgr. Fulton J. Sheen has been arranged for the occasion. The definite time of the broadcast will be announced later in the Catholic press and in the *Monthly Message of the N. C. C. W.* It may be possible to have other parties on the same date. If benefit parties on the date cannot be arranged, diocesan and city councils might plan "listening-in" parties on the evening of the national broadcast.

Cleveland Council's Educational Institute

MORE than 1,000 persons attended the 10 different meetings of the recently conducted Educational Institute sponsored by the Cleveland Diocesan Council of Catholic Women. The Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, gave the opening address to an audience of more than 900 women.

"There is nothing more frequently heard in lay organization work than 'give us something to do'," said Monsignor Ready in his address. "Doing something is usually more attractive than learning something. But I maintain that the importance and complexity of the present-day problems affecting the Church and society demand more than zeal. They demand careful and exact knowledge.

"The one outstanding need that the Church faces in this country, in my opinion, is the wise extension and thorough coordination of lay organizations." The ultimate efficiency and protection of our educational system, institutions of mercy and religious opportunities depend, he said, "in the last analysis on a worthy, united, properly directed laity."

Seven sectional meetings were held and included discussions on youth, organization, extension of religious education, industrial problems, international relations, parent-teacher associations, family and parent education and social welfare.

Miss Linna E. Bresette and Miss Elizabeth B. Sweeney, field secretaries of the Social Action Department, N. C. W. C., spoke about the industrial and peace programs fostered by the Department. Miss Sweeney later appeared on Station WGAR in a radio program sponsored by the Cleve-

Biloxi Plans Welcome to N. C. C. W.

LOCAL arrangements for the forthcoming national convention to be held at Biloxi, Mississippi, October 22-26 were discussed at an enthusiastic meeting held on Sunday, March 6, in the auditorium of Sacred Heart Academy in Biloxi.

Reverend William L. Leech, pastor of the Church of the Nativity at Biloxi, who will be in charge of plans, enlisted the cooperation of pastors and women in the eleven parishes along the Gulf and expressed his appreciation for the promises of assistance which he has received from all.

The field secretary of the National Council of Catholic Women, Miss Lenna M. Wilson, expressed the appreciation of the Catholic women throughout the country for the invitation so kindly extended by the Most Reverend Richard O. Gerow, Bishop of Natchez, and the diocesan president, Mrs. Allye Hootsell. She discussed with the group necessary committees and other matters pertaining to the carrying out of the program.

Immediately following the Eighth National Eucharistic Congress to be held in New Orleans, October 16-20, the convention is expected to attract many delegates and visitors who might not otherwise attend.

land Peace Committee and Miss Bresette participated in the closing panel discussion in the late afternoon and later addressed the Catholic Action League of young people.

The luncheon meeting was given over to the National Catholic School of Social Service and was addressed by the Most Rev. Joseph Schrembs, Bishop of Cleveland, and Miss Mary G. Hawks, past national president of the N. C. C. W.

In order to aid the Christian renewal of society, "we owe it to the Church to supply more and more workers for her bureaus of charity," said Miss Hawks, "to aid the priest-directors in giving to Christ's poor a completely Catholic service, second to none in quality, superior to all in its technique and program."

Leading among the recommendations from the different meetings were: more spiritual retreats, more study clubs on current problems such as industrial problems and international relations, greater interest in Catholic education, in welfare, private and public, and in youth.

To follow up on this and to consider the many recommendations, a committee consisting of sectional meeting chairmen, discussion leaders and interpreters met March 19 to consider plans for the perfecting of a workable and practical program to embrace the recommendations received.

Services of 16 high school and academy stenographers made it possible to compile a report of the day's program. Ursuline and Notre Dame Colleges dismissed classes for the day to enable faculty and student members to participate.

In stressing the parish as the basis for all Catholic Action, members assisted at Mass and received Holy Communion in their respective parishes the day of the Institute.

No better praise can be given the Institute than to quote the following letter of Bishop Schrembs:

"I cannot tell you how much I enjoyed your splendid Educational Institute held on Thursday last in the Cleveland Hotel. I regret that I was able to attend such a small portion of the rich and interesting program. I have heard many splendid reactions of priests and lay people concerning this Institute and I believe it is the beginning of a new era of activity of our Catholic women. I congratulate both you and the committee who arranged this program and hope that there will be more like it in the future."

BRIEF REPORTS *of* N.C.C.W. ACTIVITIES

DIOCESE OF ST. AUGUSTINE, FLORIDA

PRAISE for the zeal and accomplishments of the members of the St. Augustine Diocesan Council of Catholic Women was voiced by the Most Reverend Patrick J. Barry, Bishop of St. Augustine, in an interview granted Mrs. J. W. McCollum, secretary of the national board, N. C. C. W., Mrs. George P. Coyle, diocesan president, and Miss Lenna M. Wilson, field secretary of the National Council, following a tour throughout the diocese. Bishop Barry expressed his enthusiasm for the program which the Council has undertaken and the desire for an affiliated group in every parish.

Accompanied by Mrs. McCollum and Mrs. Coyle, Miss Wilson attended deanery meetings at Tampa, Miami, West Palm Beach and Gainesville where the Jacksonville deanery meeting was held. Thirty-eight pastors were called upon in the interest of the diocesan and national councils. With a time limitation of two weeks and the considerable distance between points it was not possible to visit all.

A morning session featured the Tampa meeting, followed by a luncheon. The deanery president, Mrs. Peter M. Weiss, presided, called for the reports and introduced the speakers. Rev. Felix J. Clarkson, S.J., stressed the need for unity—parish, diocesan, national.

The Miami meeting opened with a High Mass at St. Mary's Church, with the Rev. P. J. Roche as celebrant. A motorcade to Miami Beach and luncheon at the Pan American airport preceded the business session. Mrs. A. B. Beddow, deanery president, presided. Luncheon speakers included the three past presidents of the Diocesan Council: Mrs. R. S. Clark of Tampa, Mrs. McCollum, Mrs. Thomas Grady of Miami. The group again joined the motorcade to St. Theresa's Church in Coral Gables where Benediction of the Blessed Sacrament was given, the pastor, Rev. T. Comber, officiated.

The newly organized deanery at West Palm Beach, under the capable leadership of Mrs. W. C. Weaver, met on the afternoon of February 21. Rev. Robert T. Bryant, S.J., called upon the women to participate wholeheartedly in the diocesan program and to give concrete evidence of that participation through increased interest in parish and deanery activities. Splendid reports of charitable activities, study clubs, and a survey of objectionable literature on local newstands were presented. The progress made by the committee in charge of raising funds for a convalescent home was reported by Mrs. R. Stuyvesant Pierrepont. Upon completion the home will be turned over to the Sisters of St. Francis.

Crane Hall at the University of Florida was the scene of the Jacksonville Deanery meeting held at Gainesville. Rev. John V. O'Sullivan welcomed the group. Rev. J. P. O'Mahoney, chaplain of the Newman Club and Rev. William Carroll, pastor at Tallahassee, complimented the group on their efforts and pledged their fullest cooperation.

Miss Alice Byrne, deanery president, presided and called for the reports of affiliated groups.

Mrs. McCollum was host to the gathering at a very delightful luncheon at her home in Gainesville. Rev. P. J. McGill, diocesan spiritual director, attended and remained for a conference concerning the forthcoming diocesan convention to be held at Tallahassee in April.

At each of the meetings, Mrs. Coyle expressed her appreation for the fine spirit of cooperation on the part of the omen in every section. She urged an ever-widening circle f paritcipants through increased affiliation in the diocsan and national council. She emphasized the projects eing fostered by the diocesan council through its affiliated roups and urged a large attendance at the diocesan conention. Plans for the religious vacation camp, conducted y the diocesan council for children who do not attend parohial schools are nearing completion, Mrs. Coyle stated.

Mrs. McCollum, who spoke at all of the meetings except Vest Palm Beach, expressed her pleasure at the growth of he council indicated by the interest evidenced at the meetngs. As co-chairman of the N. C. C. W. Committee on Oranization and Development she offered her services to any roup to explain the aims and purposes of the National ouncil and its importance as an integral part of the Naonal Catholic Welfare Conference.

The need for federation under the leadership of our shops and priests was stressed by Miss Wilson.

Miss Wilson was the guest speaker at a dinner given by he Catholic Daughters of America, Court 700, at West alm Beach and also addressed the Catholic Women's Club t Jacksonville.

IOCESE OF SAVANNAH-ATLANTA, GEORGIA

THE Most Reverend Gerald P. O'Hara, Bishop of Savannah-Atlanta, addressed a city-wide meeting of Cathlic women held March 8 in the Catholic Women's Club, at avannah, expressing his desire that the organization of a iocesan council be effected. "We want to have a solid halanx of Catholic women throughout the country," His xcellency said, adding: "We want our Georgia women to nd their numbers and their force to this great national roup of Catholic women for 'in unity there is strength'."

One hundred and fifteen women representing every parish nd every organization within the city attended and greeted nthusiastically the proposal promising cooperation of their espective groups. Miss Lenna Wilson, field secretary, .C.C.W., addressed the meeting.

September was set tentatively for the intensive work, the etailed plans to be announced later.

Mrs. Joseph Kelly, president of the club presided.

WHAT IS A CHRISTIAN SOCIAL ORDER

(*Continued from page* 18)

3. Is Not the Church An Important Factor in in the Christian Social Order?

We are to remember, however, that we are to take the rinciples from the Church and the variable application rom the principles joined to our own knowledge. The hurch is not the State. The Church is not the labor union r employers' association or farm cooperative or bar assoiation or medical society. We are not to fool ourselves hat this means the principles are not to be lived up to. t means instead the greater responsibility of ourselves oth to learn from the Church the principles and to learn ur industry or profession and its relation to the community nd try to apply the principles to the facts.

4. How Can We Make the Church's Part Effective?

This means a great net work of lay organizations under he Church to teach us the principles. It means a vast rogram of self-training under the Church's guidance in he principles of justice, social justice, and social charity, f organization, and of legislation. It means priests at ork in this task. It means chosen groups of laymen and ay women everywhere, committed to this program and to s realization. It means diocesan councils of Catholic men nd Catholic women and their national union in the Iational Council of Catholic Men and National Council of atholic Women. The Christian social order and, therefore, ur civilization and the salvation under God of many souls ow and in the indefinite future depend on it.

CATHOLICS AND THE PUBLIC LIBRARY

(*Continued from page* 11)

of a pietistic nature is no less unsatisfactory for the general reader than is one so inclusive that it possesses little claim to a connection with religion. The sponsorship of the source lists is of vital importance. Unless their authority is beyond question, one is exposed to numerous books which are adorned with the "trappings" of Catholicism but which leave much to be desired in the "spirit" of Catholicism. Source lists not of the current year will of course be incomplete, but they may be supplemented by book reviews from the back numbers of a dependable magazine.

After the source lists have been selected, the next step is to compile them into a working list. Since some source lists are by authors, others by titles, and still others by subject matter, a much more efficient and systematic piece of work will result from taking time at this point to combine the lists. To do this requires considerable labor and effort, which is well spent, however, because it will materially lessen the time consumed in actual use of library files (which, by the way, should not be monopolized for lengthy periods). Best results have been obtained from recording each title separately on uniform slips of paper, under the author's name. The slip should also indicate the source list which has recommended the book. This method enables one to keep the list, even in its initial stages, strictly alphabetized by authors. After the working list has been completely assembled, it is then ready for checking with library files. As books are found in the files, their catalogue numbers should be added to the slips. The catalogue numbers will later serve as a key, by which to group the books according to subject matter—as fiction, biography, religion, and so on.

Before a list is circulated, permission should be secured from the proper diocesan authority. In one instance circulation was obtained through the diocesan newspaper, which published it in serial installments. Often an organization is willing to finance the printing in booklet form for judicious free distribution in parochial schools, club rooms, study groups, and from the library counter.

Only those who have experienced the zest which lies in tracking one's quarry through card files and library shelves to a final corral, or in exercising one's discrimination over the merits of prospective candidates for inclusion, are cognizant of the fascination that lies therein. To one for whom books hold a charm, compiling a book list may open a hitherto neglected field of effort, rich not only for the influence that it may exercise and which is of course not capable of measurement, but also for the satisfaction that arises from a labor endowed with its own measure of interest and instruction.

Feast of Our Lady of Good Counsel

ON TUESDAY, April 26, we shall celebrate the feast of our patroness, the Blessed Virgin Mary, under the title "Our Lady of Good Counsel." Let us celebrate this feast in a special way this year by joining in a Novena, beginning Sunday, April 17, asking Our Blessed Mother to guide and bless the work of the Council and the School, to the end that the National Council of Catholic Women may become a real factor in the great program of Catholic Action, for which our Holy Father pleads, to the end that Mary's Divine Son may reign again in the hearts of men.

1938 Institute on Industry

THE N. C. C. W.'s second Institute on Industry will open at the National Catholic School of Social Service, June 20, 1938.

For detailed information write the national headquarters of the N. C. C. W., 1312 Massachusetts Ave., N.W., Washington, D. C.

Through this institute it is the hope of the N. C. C. W. to serve groups of industrial workers who will be active in the great program of social reconstruction.

What Can We Do--

Is the question frequently asked by members of Catholic lay organizations. A simple but pertinent answer to this question is:

HELP DISTRIBUTE CATHOLIC LITERATURE.

READING, study, discussion and circulation of Catholic literature on questions of current Catholic interest is a worthy work for any Catholic society or individual. Listed herewith are the titles of just a few N.C.W.C. pamphlets which, widely read and circulated, will help advance the cause of Christian truth:

RELATION OF CATHOLICISM TO FASCISM, COMMUNISM AND DEMOCRACY, by Msgr. John A. Ryan, (*10c*); GOD AND GOVERNMENTS, by Rev. Wilfrid Parsons, S.J. (*15c*); FREEDOM AND DEMOCRACY, by Msgr. Fulton J. Sheen (*15c*); COMMUNISM IN THE UNITED STATES—A SURVEY (*10c*); WHY CATHOLICS CONDEMN COMMUNISM (*10c*); ENCYCLICAL OF POPE PIUS XI on "ATHEISTIC COMMUNISM" (*10c*).

AIDS TO CATHOLIC ACTION (*25c*); CONFERENCES ON CATHOLIC ACTION (*25c*); THE N.C.W.C. —OFFICIAL AGENCY OF THE BISHOPS FOR CATHOLIC ACTION (*10c*); POPE PIUS XI's ENCYCLICAL ON CATHOLIC ACTION (*10c*); CATHOLIC ACTION AND CATHOLIC ACTIVITY (*6-page folder, 100 for 50c*); CHRISTIAN ATTITUDE ON SOCIAL PROBLEMS (*6-page folder, 100 for 50c*).

ENCYCLICALS OF HIS HOLINESS POPE PIUS XI*: On The Recitation of the Rosary; On The Church in Germany; On Atheistic Communism; On Motion Pictures; On The Catholic Priesthood; On The Church and Mexico; On The Light of Truth; On Catholic Action; On Forty Years After—Reconstructing the Social Order; On Christian Marriage; On The Sacred Heart and World Distress; On Christian Education of Youth; On Saint Augustine; On The Promotion of True Religious Unity; On St. Francis of Assisi; On The Religious Situation in Mexico.

SOCIAL ACTION SERIES: A series of pamphlets dealing with American industrial facts, institutions, etc., in the light of Catholic social teaching, 10 in all with study outlines—*each 10c.* Also pamphlets on: Catholic Education; Catholic Evidence; Youth Movement; Peace; Birth Control; Sterilization; Civic Education; Parent Education; "Catholic Hour" Addresses; Religious Vacational Schools; Rural Life; Mexico; Spain; and numerous other subjects.

Complete Publications Folder of 350 Titles Available Free from N.C.W.C. Headquarters upon request

***IMPORTANT—Bound volumes of sixteen recent encyclicals of Pope Pius XI are available at N.C.W.C. headquarters. Beautifully bound in blue and gold and imprinted on the cover with the Papal Coat of Arms. Price: $2.75 per volume, postpaid.**

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